／THE

# LIGHT OF TRUTH

— OR —

# SIDDHANTA DEEPIKA.

*A Monthly Journal, Devoted to Religion, Philosophy, Literature Science, &c.,*

**Commenced on the Queen's Commemoration Day, 1897.**

**VOL. IV.** } **MADRAS, SEPTEMBER 1900.** } **No. 4.**

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| | 5 | Narasingamunaiar |
| | 9 | Rudra Pasupatiar |
| | 12 | NADANAR |
| | 15 | Sakti Nayanar |
| | 23 | ST. MEIKANDA DEVA |
| | 25 | Pûsalar |
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## TRANSLATIONS.

### THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page* 52.)

This means that Brahman shines forth with consciousness, that He delights in Himself, that He exults in the Supreme bliss which can be experienced by the antah-karana or inner sense alone divorced from all organs of external sensation, that He is untainted with any kind of evil, and that He is free from all bondage from time without a beginning. By describing Him as "freed from all sins"* the sruti wards off all evils that may be supposed to pertain to Him,—as they pertain to a Jîva,—owing to His connection with a body described as divers-eyed and so on. In the words "who is the omniscient, the all-knower,"† "He has a Supreme Sakti,"‡ "To the Lord of all,"§ and the like, the Sruti speaks of His omniscience, His omnipotence, His independence, and so on. Thus the S'ruti itself, which stands at the head of all authorities, proclaims everywhere that Brahman is Existence, Consciousness, and Bliss; that He is infinite, omniscient, ever-satisfied, independent, that His mainfestation has had no begining, that He is possessed of infinite and undecaying powers; that He delights in Himself, that His bliss is enjoyed by the inner consciousness alone, that He is tranquil, immortal, dark-necked, divers-eyed, associated with Umâ; that the Supreme Brahman is the soul of all, and the means to Salvation. Who can stand in the way of the S'ruti? Wherefore the essential attributes described above never cease to exist in the Supreme Brahman.

#### Adikarana—25.

**(The said Brahman is attained by the liberated) since the latter is said to attain freedom because of the (self-realisation accruing) on the attainment of Brahman. (III. iii. 40).**

Now a doubt arises as to whether it is the Brahman described in the last section that is attained by the liberated soul, or some thing else.

(*Pûrvapaksha*) :—One thing suggests itself to us at first.—The S'ruti declares the unconditioned Brahman in the passages such as the following:

* Chhâ. 8-1-5.
† Mund. 1-1-10.
‡ S'vetâ. 6-8.
§ Tait. Sam. 4-5-2.

"Who is without parts, without actions, tranquil, without fault, without taint."*

"He who knows Brahman becomes Brahman Himself."†

In these words, the S'ruti says that liberation consists in the liberated soul attaining to Brahman's state. Wherefore it is the unconditioned Brahman, not anything else, that is attained by the liberated.

(*Conclusion*):—As against the foregoing we hold as follows. It is the state of the Conditioned Brahman that is attained by the liberated soul. For, the S'ruti declares that the liberated soul secures his relatives at will and attains equality with the Supreme Brahman—as declared in the passages of the S'ruti and the Smriti, such as "he moves about there eating, playing, and rejoicing, be it with women, carriages or relatives;" (1) "he attains perfect equality;" (2) "the liberated soul shall become equal to S'iva—only as a result of his attaining to his own true state on attaining to the Supreme Brahman, "on uniting with the Supreme Light" (3) as the S'ruti says—, the Divers-eyed, contemplated within the small heart-lotus. Wherefore the form of the Supreme Brahman described above as Dark-necked is the very form to which the liberated soul attains; it does not pertain to samsâra, to the mundane existence, since that form is said to be free from all conditions of mundane existence in the words "Who is freed from all Sins." (4) The highest wisdom, therefore, concerning the Supreme is one that comprehends Him as possessed of attributes. When the S'ruti describes Brahman as one "who is without parts, who is without actions," it is only the evil attributes that are denied, but not the auspicious qualities. To explain. The words "Who is without parts, who is without actions" and "The Lord of Nature and Souls, the Ruler of Gunas" (5) describe Brahman both as unconditioned and conditioned, as *Nirguna* and *Saguna*; but from the passages—such as "Who is the omniscient, the all-knower". "Who is freed from all sins"—which speak of the specific nature of Brahman, we understand that the Sruti speaking of Brahman as devoid of qualities, means only absence of evil qualities, and that the S'ruti speaking of Brahman as possessed of qualities refers to the auspicious qualities that He possesses.

* Svetâ. 6-19.
† Mund. 3-2-9.
(1) Chhâ. 8-12-3.
(2) Mund. 3-1-3.
(3) Chhâ. 8-3-4
(4) *Ibid.* 8-1-5
(5) Svetâ. 6-16.

Moreover, there is a passage in the scripture itself which teaches that the Saguna is attained as the result of liberation.

"He attains all pleasures with Brahman the Wise." *

That is to say, the liberated soul attains all pleasures with the omniscient Brahman. The word 'with' shows that the enjoyment of bliss is coeval with Brahman's. Wherefore the fruit attained by the liberated soul is none other than the Saguna Brahman.

## Adhikarana—26.

**No absolute necessity for the observance of directions about such contemplations, because so we find. As a separate fruit indeed is non-obstruction (declared).**
**(III. iii. 41).**

A doubt arises as to whether the directions concerning the contemplations taught in connection with the Udgîtha and such other angas or constituent parts of sacrificial rites should invariably be attended to or not.

(*Pûrvapaksha*):—It would seem that those contemplations should, of necessity, be gone through in performing the sacrificial rites, because such contemplations form part and parcel of those rites. Though they are taught outside the section which treats of the sacrificial rites themselves, still, through other things mentioned in connection with them, they may be connected with those rites. Though, for instance, the direction that the ladle (juhû) should be of parna tree† is given without any specific reference to a sacrificial rite, still, inasmuch as the ladle is invariably associated with a sacrificial rite, the specific direction that the ladle should be of the parna tree refers to a sacrificial rite. Similarly, from the statements "He that sings aloud thus regarding;"‡ "He who chants sâman, thus regarding,"§ speaking of the contemplations as associated with the Udgîtha, the Sâman, etc., which are invariably associated with sacrificial rites, we understand that the contemplations also are connected with sacrificial rites. Therefore, the contemplation of the Udgîtha and so on are absolutely necessary in the sacrificial rites.

* Taitt-up-2-1.
† Tait. Sam. 3-5-7.
‡ Chhâ. Up. 1-1-8.
§ *Ibid.* 1-7-9.

(*Siddhânta*) :—As against the foregoing we hold as follows : These contemplations are not absolutely necessary, any more than the milk-pail, etc. To explain : The scripture says, " Let him convey water in the chamasa vessel,—but in the milk-pail (godohana) in the case of one who seeks cattle." Here the milk-pail is prescribed for conveying water, not in the interests of the sacrificial rite itself, but in the interests of the sacrificer, and the observance of the direction is therefore optional, not absolutely necessary like the act of conveying water. Similarly, the contemplation connected with the sacrificial rites are not prescribed in the interests of the sacrificial rites themselves, inasmuch as these rites may be performed without the contemplations, as the following passage shows :

"Both he who knows this (the true meaning of the syllable Om) and he who does not know, perform the same sacrifice."*

Again, the s'ruti says :

" The sacrifice which a man performs with knowledge, faith, and meditation of the Devatâ, is more powerful."†

Here, though the verb—' performs '—is in the present indicative, still we assume that the s'ruti means an injunction, that he who seeks to make the rite more powerful should observe the directions regarding the contemplations as a means of achieving his object. For a sacrificial rite to become more powerful is to produce its fruit soon without encountering obstruction from other stronger forces in action. Further, these contemplations are said to yield distinct fruits of their own, such as objects of desire and rain ; and they cannot therefore be indispensable in the interests of the sacrificial rites themselves.

### Adhikarana—27.

**(The Upasanas are different) exactly as in the case of the offerings. This has been explained (III. iii. 42).**

It has been declared that in all the several upâsanas of the Supreme, the one S'iva, the Supreme Brahman, should be thought of differently as endued with the different attributes specifically mentioned in the several contexts. Now, a doubt arises as to whether this stands to reason or not.

(*Pûrvapaksha*) :—It would appear that, notwithstanding a difference in attributes, Brahman, who is possessed of those attributes, is one and the same, and that therefore there can be no change in His upâsana. No change is perceived in the one prince, whether engaged in business, exercise or eating, whether he is seated or engaged in hunting or fighting, though he may put on different ornaments on different occasions, and though he may be seated on the throne or in any other place. So also, notwithstanding the difference in the abodes such as the heart, and notwithstanding the difference in the attributes with which He is endued, Brahman is one, and His upâsana must therefore be one alone.

(*Siddhânta*) :—As against the foregoing, we hold as follows : Though there is no change in the essential nature of the one S'iva, the Parabrahman, still, there is a difference corresponding to the difference in the qualifying attributes, the Supreme Being being endued with different attributes in the several upâsanas ; and the manner of His contemplation therefore differs by contemplating Him as endued with different attributes. In the case of offerings to Indra, different purodâsas are offered according to the difference in the attributes, as the sruti says, "To Indra, the king, let the purodâs'a of eleven dishes be offered ; as also to Indra, the over-lord, and to Indra the self-lord."* Accordingly, the Samkarsha-Kânda says, "The deities are separate because they are separately conceived "† So, here, though the Supreme Brahman is one, the upâsana differs with the difference in attributes. As to the illustration of the prince who remains one though his dress and seat may change, even there the manner of service rendered by the servants differs with the change of dress and place, though he remains essentially the same all the while.

### Adhikarana—28.

**(The Supreme Brahman associated with Umâ is to be contemplated in all upâsanas) because of the predominance of the indicatory marks. That, indeed, is stronger; and it has been explained also. (III. iii. 43.)**

It has been established in the foregoing articles that, in all Highest Vidyâs (or upâsanas), Brahman should be contemplated. The purpose of this adhikarana is to determine specifically the nature of the Brahman to be contemplated. The Taittiriya says :

* Chhâ. Up. 1-1-10.

† *Ibid.*

* Tait. Sam. 2-3-6.

† Op. Cit. 14-2-15.

"All, verily, is Rudra. To that Rudra be this obeisance. Purusha, indeed, is Rudra, the Existence, the Splendour. I bow to Him, bow to Him."

"All being, the variegated world, that which has been born and is being born in various forms; all this, indeed, is this Rudra; and to that Rudra be this bow.

"To excellent Rudra, to the extremely wise, to Him who rains all blessings, to the Adorable, to the Heart, we shall address this happiest word: 'All this verily is Rudra, and to that Rudra be this homage'"

"Homage to the Golden-armed, to the Lord of gold, to the Lord of Ambikâ; to the Lord of Umâ be this bow, and again this bow."*

Now a doubt arises as to whether the Supreme Brahman,—who is here declared to be one with all and so on, and to be the Lord of Umâ,—should be contemplated only in the upâsana relating to the solar orb with which the present section is concerned, or in all contemplations of the Supreme.

(*Pûrvapaksha*):—At first sight it would appear that such Brahman should be contemplated only in connection with the upâsana of the solar orb with which the present section is concerned, inasmuch as it will not do to do any violence to the main subject of the section.

(*Siddhânta*):—As against the foregoing we hold as follows: This Brahman, the Supreme, associated with Umâ should be contemplated as such in all upâsanas of the Supreme, owing to the predominance (in this section) of the passages treating of the indicatory marks or attributes mentioned in the several other upâsanas of the Supreme. To explain: The passage "All, verily, is Rudra," evidently refers to the attribute of the Supreme that has to be contemplated in the S'ândilya-vidyâ: "All this is Brahman. Let a man meditate on the (visible world) as beginning, ending, and breathing in that Brahman."† "Purusha, verily, is Rudra": these words repeats the characteristic attributes mentioned in the Purusha-Sûkta and the upakosala-Vidyâ. "The existence": this corresponds to the attribute of Brahman to be contemplated in the Sad-Vidyâ, "Existence alone, my dear, this at first was."‡ The word 'Mahah (Splendour)" refers to the attribute of Brahman to be contemplated in the Vyâhriti-Vidyâ, which says "'Mahah': this is Brahman, this the A'tman; its limbs are other Devatâs." * "The most beneficent one in the heart:" these words refer to the heart, and thus allude to the attribute of Brahman to be contemplated in the Dahara-vidyâ. "The the Golden-armed:" these words refer to the attribute of golden form to be contemplated in connection with the solar orb. —"The Lord of Umâ:" this is to show that Brahman described here should be contemplated in all upâsanas of the Supreme. As expelling (Sk. root *dru*) the disease (Sk. *ruj*) of samsâra, S'iva the Parmâtman is called *Rudra*. Thus from the very words of the passages occurring in the section, it may be determined that S'iva, the Parabrahman, the Lord of Umâ, should be contemplated in all Vidyâs or Upâsanas of the Supreme. This agreement in the words of passage should certainly prevail as against the general subject matter of the section (which would go to restrict the attributes to the one particular Vidyâ with which that section is concerned), as has been shewn in the Purvamîmâmsâ III. iii. 14. Hence the conclusion that the Supreme Being, the Lord of Umâ, the expeller of the disease of samsâra, shoud be contemplated in all upâsanas of the Supreme.

* Mahânâ. 16-18.

† Chhâ. 3-14-1.

‡ *Ibid.* 6-2-1

### Adhikarana—29.

**As an alternative for the preceding, they should form (parts of) the ritualistic sacrifice, because of the section (in which they occur), as in the case of the mental cup.** (III. iii. 44).

In the Agnirahasya-Brâhmana it is said,

"It saw thirty-six thousand shining fire-altars, belonging to itself, made of mind, built of mind."†

Further on the sruti speaks similarly of other fire-altars built of speech, built of breath, built of sight, built of hearing, built of action, built of fire. In man's life-span extending over onehundred years, there are thirty-six thousand days. Computing the whole function of mind in a day as one fire, there are thirty-six thousand fires. These should be regarded as the Pratyagâtman, the Inner Self. So too in the case of fire-altars built of speech, etc. Now a doubt arises as to whether they form part of the sacrifice of knowledge or part of the sacrifice of ritual.

* Tait-Up. 1-5.

† Satapatha-Brâhmana, Agnirahasya, 5-3. Many other passages are quoted in the sequel from the same section.

A. Mahadeva Sastri, B.A.

(*To be continued*).

## S'IVAGÑA'NA SIDDHIYA'R
OF
## ARUL NANDI S'IVA A'CHA'RYA

### SU'TRA IV—PAS'U LAKSHANA.

#### Adhikarana—3.

(*Continued from page 56*).

RELATION OF SOUL TO THE LOWER ORGANS AND ITS CONDITION IN THE VARIOUR AVASTHA'S.

*Soul is the king.*

1. Just as the king, on his return from a procession with his troops, re-enters his palace, leaving guards at the gates of the different courts he passes through, and finally enters alone the innermost harem, so also the soul passes through the five avasthâs in the body, leaving *Prâna* as the guard of the innermost portals.

NOTES.

This is an old sankhya analogy (vide Sankhya sûtras V. 115). and this has found its way through the ancient Greeks into the thought of Europe, and Lytton also uses the simile of the king and his ministers in one of his novels.

S'ivâghra Yogi thus expands the simile: Soul is king; Manas is chariot; Prâna and other vâyus, the horses; Buddhi is the chief minister; Ahankâra is the Driver; and Jñânendriyas and Karmendriyas are the footmen; the midbrows, throat, heart, belly and anus, are the different courts of the Palace.

The nature of this passage of the soul from one condition to another has to be clearly noted and realized; otherwise, there will be endless confusion. Vide pp. 51 to 53 S'ivajñânabodham for fuller exposition.

*The names of the five avasthâs etc.*

2. When the soul is in *jâgra avastâ*, it and its organs number 35, and the place is midbrows. In *svapna avastâ*, they number 25, and the place is the throat; in the *sushupti avastâ*, they number 3, and the place is the heart; in the *Turya avastâ*, they number two, and the place is the *nâbhi*; and in the *Turyâtîta avastâ*, the soul dwells alone.

NOTES.

The 35 are the ten Indriyas, and their ten subtle elements, the tanmâtras, the ten Prânas, and the four antahkaranas, and soul. The 25 are arrived at, by omitting the first, the Indriyas. The three are the chitta, the Prâna and the soul. The two are the Prâna and the soul. In turyâtîta the soul alone exists.

S'ivajñâna Yogi adds that even in Turyâtîta the soul is united to the subtle causal matter; but what is meant is it had not developed into a separate and differentiated organic body.

*How these are energised by the Vidyâ Tatvas.*

3. In Jâgra, all the five Vidyâ Tatvas (from S'iva and S'akti &c.,) are active; in the Svapna, the first four; and in the next, the first three; and in the Turya, the first two; and in the last condition, S'iva Tatva alone guides it. They are so active, as the soul developes through the As'uddha Mâyâ and Prakriti Tatvas: Understand this well.

NOTE.

Some commentators interpret this to mean that the 35 and 25 &c., are further grouped into groups of five, &c.

*The Lower and Higher Avastâs.*

4. All the five Avastâs are found united in the Jîva when it is in the frontal region. You can perceive their play when these organs are each active. The ever-wise Jñâni's also, for getting freed from birth, and for entering Moksha, unite themselves to the five Higher Avastas, with the grace of God.

NOTE.

The lower Avastâs is called *Samala* Avastâs and the higher the *Nirmala* Avasthâs. Even in the latter, there are stages as Jagra, Svapna &c., and the condition of the Jivan-Mukta in these stages is fully described in the A'gamas. In the next verse, these two conditions are also distinguished from the five Avastâs undergone by the Yogi.

*The fruits of these conditions.*

5. Of these two kinds of Avastâs, the one, lower, will drag down man into births. The other will lift him up freeing him from birth. The Yogi attaining to Samâdhi will attain salvation in the very next birth.

*Kârana Avastâs.*

6. The causal or subtle Avastâs are three, called Kevala, Sakala and S'uddha. The soul is in Kevala when the soul is by itself (without Volition &c.) It is in Sakala, when God unites it to all its senses and organs. It is in Suddha, when leaving birth, it is freed from all *mala* (impurities).

NOTE.

In the Kevala, the soul is hidden in A'nava and has no activities of any kind and it is lost or sunk like a bright diamond in a dirty pool, or like the same diamond coated with dirt all round. In the Sakala condition, its intelligence &c., receive play now and then through the aid of the physical faculties, just as the different facets of the diamond reflect the light, now blue, now red &c., as each side is ground and rubbed of its dirt and ruggedness. When all its angles, and ruggedness and dirt is removed it reflects fully and steadily the Supreme Light and is merged in the same Glory. These conditions are fully described in the next three stanzas.

*Kevala Avastâ.*

7. In the Kevala Avastâ, the soul is non-intelligent, it is formless, imperishable; it is not united to Râgam and other Gunas, nor to Kalâ and other Tatvas; it is action-less, mark-less; it is not a self-agent; it cannot enjoy fruits; it is united to *A'nava*; and it is Vyâpi or Vibhu, omnipresent.

NOTE.

This definition is important. There is a verse in almost the same terms in the Tirumantra. Evidently both are translating from the same verse in the A'gama. Vibhu is explained to mean as 'not localised in' any one place or particular body.

*The Sakala Avastâ.*

8. In the Sakala, the soul gets a body, and becomes clothed with the various organs and senses, internal and external, and the desire to enjoy the objects of the senses, and reincarnates in different births.

*S'uddha Avastâ.*

9. He becomes balanced in good and evil. The grace of the Lord descends on him. He gets his Guru's blessing. He attains to Jñâna Yoga Samâdhi and is freed from the three mala. He ceases to be finite in intelligence, and becoming omniscient, he is united to the feet of the Lord. This is the S'uddha condition.

The truth of this verse is often shortly expressed in the phrases

"இருவினையொப்பு, மலபரிபாகம்,"
"சற்குருதரிசனம், சத்திநிபாதம்."

and they sum up the highest teachings.

இருவினைச்செயல்கள் ஒப்பி ஈசன்றன் சத்தி தோய்ந்து,
குருவருள் பெற்று ஞான யோகத்தைக் குறுகி முன்னைத்,
திருமல மறுத்து பண்டைச்சிற்றறி வொழிந்த ஞானம்,
பெருகிநாயகன்றன் பாதம் பெறுவது சுத்தமாமே.

End of The Fourth Su'tra.

## SU'TRA V.

ON THE RELATION OF GOD, SOUL AND BODY.

*God, the supreme knower and instructor.*

1. As the senses can only understand with the aid of the soul, and yet cannot know the soul, so also the soul can only understand with the grace of the Lord and yet cannot know Him. The all-knowing Siva alone knows all and imparts knowledge to all.

NOTE.

This Power of the Lord is called His *Dropava sakti.*

**Adhikarana—I.**

*Why don't souls all equally understand well?*

2. If God imparts knowledge, then every one's knowledge must be equal. If the difference in wisdom is due to Karma, then no God is necessary. No. The First Cause gives to each according to his Karma, in the same way as the earth yields according to the labour spent on it, or as the sun brings into bloom the lotus buds.

NOTES.

Though the soil may be equally good one man reaps a good crop and another not, as he labours well in it or not. Though the Sun is absolutely necessary for the maturity and blooming of flowers, yet the Sun cannot make the bud blossom before its time. This view does not destroy the omni-penetrativeness of God, while at the same time, it preserves to the individual his responsibility. It is this view which saves Hinduism from degenerating into blind Fatalism or bare Pantheism.

The following verse from *Ulahudaiya* Nayanar expands the simile of the lotus beautifully.

மலமெனும்தடத்திற் கருமசேதகத்தின்
　　மாயையாம் கிழங்கில்அங்குரித்து
மன்னுமூவெட்டாம் தத்துவநாளம்
　　மலரிதழ் வித்தையேழ்விதகை
நலமிகுமீசன் சதாசிவமிரண்டும்
　　நண்ணுகே சரங்களாம்சத்தி
நற்பொகுட்டாகும் நாதமேவிந்து
　　நயந்தகண்ணு மெனவிரவி
இலகுமென்னுடல் பதுமபீடிகைநீ
　　இருந்தருளாசன மெனுமல்
எனதுபுக்கிலதா யெண்ணினேன்தெளிய,
　　வியலருட்பார்வை தந்தனையே
அலகிலாஉயிர்கள் மலநடைக்கிலையாய்,
　　அருள்நடைக் குண்மையாய்நின்ற
ஆவடுதுறைசை யம்பலவாணு
　　அடியவர்க்கருளு மாகிதியே.

*c f.* illustration C to 3rd Adhikarana of the 9th Sûtra, Sivagnana botha.

*Can the Soul understand Himself?*

3. The soul understands only with the aid of the Supreme Intelligence, and cannot understand of himself, inasmuch as this knowing soul knows only through some sense or other, forgets what it has learnt, learns from others; and does not know himself the knower.

NOTE.

The soul is not self-luminous or Svaprakasa or Svayamjyoti, and God is defined as Svaparaprakâsa, self luminous and illumining all others.

### Adhikarana—2.

*How God imparts Knowledge.*

4. The One, Only God imparts knowledge to the soul, by means of the various organs of sense, and sensations, by means of the luminaries, and time, Karma, and bodies, by means of books on logic and philosophy, and by the word of the Guru, inasmuch as the soul in the Kevala condition is formless and non-intelligent.

*God requires not these aids for Himself.*

5. The one God knows all and imparts knowledge to all and is the soul of all souls, and is different from them, and is in all, creating and developing all, without any form, and without the aid of any organs or objects or luminaries or time or Karma or body or books &c.

*Does God receive taint by His Presence in the World?*

6. You have forgotten the Vedic text that the worlds undergo change in the mere presence of God. God cannot be enshrouded in Mâyâ, and no Achit can exist in the presence of S'iva, (the pure Chit). In His Presence, the embodied souls undergo evolution and are given wisdom.

*All are but parts of Him.*

7. The worlds form His body; the Jîvas, His senses; the Iccha and Jnána and Kriyâ S'aktis, His *Antahkarana*. Inducing all the countless Jîvas to reap good or evil, according to their deserts, the Supreme Lord dances the Dance of Creation, Development, Destruction, Rest and Grace.

NOTE.

His acts are compared to a dance, as they are solely intended for the benefits of the souls (spectators) and not for any pleasure or profit of God Himself.

*God's Grace how bestowed.*

8. The Supreme One after inducing the Jîvas to unite in bodies with five senses, and to undergo pleasures and pains, and thus make it gather experience by suffering many births, pities their fallen condition, and graciously grants the Higher Knowledge as Guru and grants the Supreme Seat.

*God's relation to His Sakti.*

9. அருளது சத்தி யாகும் அரன்தனக் கருளையின்றி
தெருள்சிவ மில்லை யந்தச் சிவமின்றிச் சத்தி யில்லை
மருளினை யருளால் வாட்டி மன்னுயிர்க் களிப்பன் கண்கட்
கிருளினை யொளியா லோட்டும் இரவியைப் போலவீசன்.

Hara has *Grace* for His Sakti. Except as this Supreme Love and Grace, there is no S'iva. Without Siva, there is no S'akti. I'sa removes the hate of the Souls with his love, and grants them bliss, just as the Sun dispels the darkness, shrouding the eyes, with his light.

End of the fifth Sutra.

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## SUTRA VI.

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*Nature of the Supreme.*

1. If you ask whether God is an object of knowledge or not, then know, if He is an object of knowledge He will become Achit and Asat. If He cannot be known, He must be a nonentity. The all-pervading Sivam is neither, and is pure Chit and Sat. In the presence of the Sat, cognized by following the True Path, Asat will not appear.

### Adhikarana—I

*What is Achit?*

2. All objects of cognition are Achit. All objects of cognition come into being and are destroyed (being bound by time); they divide themselves into the worlds, bodies and organs (being bound by space) and enjoyments; they are identified at one time by the intelligence as itself (in bandha) and at another time (in moksha) are seen as separate; and they are all products of Mâyâ. Hence all such are Achit or non-intelligent or Asat (other than Sat.)

*The Same.*

3. The enjoyments of this life, and the bliss of the King of gods, Vishnu and Brahma, the lives of the countless millions of sentient beings, all these, may be compared to the tricks of the magician, or the dreams, or the mirage. They seem only to exist, and then perish instantly. Hence the world is spoken of as Asat.

### Adhikarana 2.

*God is not Unknowable.*

4. If God is unknowable, then there can be no benefit from Him; He can never pervade us; neither can we unite with him in Moksha. He cannot perform the Pancha Krityâs for our benefit. His existence will be like th: t of the flowers of the sky and of the rope formed of the hairs of the tortoise.

NOTE.

The truth is He cannot be known with our *Pasu Bodha.* We can only perceive Him with His Grace or Sivagnana,

" அவனருளே கண்ணாகக் காணின் அல்லால்,
இப்படியன் இந்நிறத்தின் இவ்வண்ணத்தன்
இவனிறைவன் என்றெழுதிக் காட்டொணாதே."

### Adhikarana—3.

*God is not Anirvachana.*

5. Why should not God be described as (Anirvachana) being neither Sat nor Asat nor Satasat? Well, if the answer to the query whether God is existent or not should be that He is existent, then it only establishes that He is Sat. Hence He is Chit which is past our human thought and speech. It is Achit that can be perceived by our human mind.

*How God can be known.*

6. The known objects are Achit and perishable; and the unknown is called Sat; and what is the use, as it virtually is non-existent? The knower, becoming one with God, will perceive Him with His Grace as the knower and the known are one and different and one-and-different.

NOTE.

This relation is the Advaita. Till the soul, by God's Grace becomes one with God, it is impossible to know Him. In that condition too, as the soul is one with God, it cannot know Him as other than itself, and the soul itself is Sivam. But if the Jivanmukta should for a time regain his individual consciousness, then he may feel his experience of God, just as a man waking from sleep speaks of his experience in sleep. In the next Adhikarana, even the knowledge of the Yogi is said to be unreal.

### Adhikarana—4.

*The Yogi's conception of God not real.*

7. If it can be meditated, then as an object of our senses, it becomes Asat. If you regard it as not conceivable by our organs, even then it is of no use. If you contemplate It as beyond contemplation, even then it gives you no benefit, as it is a mere fiction. If you contemplate it as yourself, this is also a fiction. Giving up these fictitious ideas of God, the only way to know Him is by understanding with His Arul or Grace.

NOTE.

The various conceptions of the Yogi are pronounced to be merely fictitious and symbolic. Vide, notes on the 6th Sutra in my edition of Sivagnana Botham for a fuller treatment of the subject.

*God cannot be perceived as different.*

8. As God is not different from the soul, as He is in the soul, and as He is the thinker of all the soul's thoughts, as in Him there is no distinction of 'I' and 'mine', God cannot be perceived by the soul's intelligence.

NOTE.

The first three statements explain the Advaita relationship. The next argument shows that in God there is no distinction, of Gnathuru, Gnana, and Gneya. The next verse gives a caution not to mistake the soul for God.

*Soul is and is not God.*

9. When One only without a second is postulated, the very postulating implies that the thing postulated is different. God is not different either, as He is inseparably associated with you, and transcends all discriminating intelligence. As He is ever the *inside of* the soul, the soul can be said to be S'ivam.

End of 6th Sutra.

J. M. N.

*(To be continued).*

## THE MRIGENDRA AGAMA.

INTRODUCTORY NOTE.

—:o:—

The Saivite Agamas have long been things unknown to the Sanskrit-reading public and they only very gradually come to be recognised as at all existent, by the persistent labours of a few Tamil Saivites, and notably by means of one or two articles in the *Deepika.** The Sakta Agamas or Tantras are already familiar to many, being published several times over at Bombay, Benares and Calcutta, especially the more important ones such as the Maha-Nirvana-Tantra and the like. And it is very curious, how it is that when the Sakta books seem to be almost universally spread throughout India, the Saivite Agamas should not occur beyond the limits of Southern India.[1] This, if it is true, will be very important in making a path through the tangled but dreary wilderness of this

* No better illustration of the profound ignorance of western scholars about the Agamas can be found than Prof. Cowell's identification of the Mrigendra as the work of Meikanda Deva, the author of the Siva-jnanabotham, in his translation of the Sarva-darsana-sangraha.

1 I do not remember to have met with the name of any Saivite Agama in northern lists of MSS. If there is any mention, I shall be much obliged to any one who will inform me about it.

portion of our literary history, which in spite of its dreariness is important in tracing out the history of religious thought in India. From the little I have seen of them, they seem to be opposed to the Veda, and almost aspire to arrogate to themselves a position much superior. There is a striking analogy between these two bodies of texts, in that both possess a series of religio-philosophical books of exegetics, the difference consisting in this, viz., that the Vedic exegesis is in Sanskrit and is a much more ancient one than the other which is in Tamil. All Tamil Siddhanta works written by the Santana Acharyas, form this exegesis and they professedly base their whole teaching on the Agamas, by which they mean the 28 Saivite Agamas, a list of which may be found in Mr. Nallaswami Pillay's introduction to his translation of the Sivagnanabotham.

About the date of these Agamas, we cannot say anything, for the bare fact that very few of these are available. I myself know only those that have been published in *grantha* characters, viz., the *Kamika*, and the Upagamas, *Poushkara* and *Mrigendra*.[2] But one thing at least is certain; that the Mrigendra must be considerably posterior to Buddhism and Jainism, to which it refers as if well-known. The general style of composition is also such that we cannot put it earlier than Gaudapada, Sankara and others, whose metrical works, it so much resembles. It also refers to Kanâda and Kapila as the founders of the Vaiseshika and Sankhya systems. Our present subject, the Mrigendra, cannot, on the other hand, be later than Madhava, who in his chapter on the Saiva Darsana in the Sarva-darasana-sangraha, quotes not only the Mrigendra itself, but also refers the reader for fuller information to its commentator, Narayana Kanta. Thus Narayana, and *a fortiori* the Mrigendra, cannot be put later than the beginning of the 14th century A.D.

This will be the very first attempt to present one of these Agamas in an English form; and I propose to devote this and the papers to follow, to a translation of the Mrigendra, which is an Upagama of the Kamika, as is evident from Sloka 22 in the first chapter. It is called so, because it was taught to Indra, who recites it to the Badarika-asrama sages, by Nrisimha, who then appeared in his lion-form. [Mrigendra= Indra among beasts, viz., the lion.] There seems to be a *vritti* or commentary on this by one Bhatta Narayana Kanta, and this Vritti appears to have been translated into Tamil in Mr. Shunmugasundara Mudaliar's edition of the Mrigendra. It is rather unfortunate that I am not able to get hold of this *vritti* or of any other copy of the Agama itself than the grantha edition, which teems with misprints and mistakes. This makes it very difficult to decide upon the exact reading of the text. and I can promise to give now only the grantha text, amended here and there so as to make some sense. I have not yet searched the Oriental Manuscript Library, where I believe I may get a copy.

It must be mentioned that I have no special knowledge of these Agamas, or of the later Saivite literature based upon them; so it is possible I may overlook in my version many of the finer shades of technicalities, which may readily be intelligible to one familiar with such books. It is my hope that this will be taken in the spirit in which it is given, *viz.*, as an honest endeavour to bring to light an hitherto little known region of Sanskrit Literature.

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उपोद्घातप्रकरणं.

परमेशं नमस्कृत्य भरद्वाजमृषिं ततः ।
इशादिंद्रक्रमायातं ज्ञानं शृणुत सुव्रताः ॥ (1)

नारायणाश्रमेपुण्ये भरद्वाजादयोद्विजाः ।
तेपुरिशवं प्रतिष्टाप्य तदेकाहितमानसाः ॥ (2)

अथतान्भावितान्मत्वा कदाचीत्रिदशाधिपः ।
तदाश्रमपदं भेजे स्वयं तापसवेषभृत् ॥ (3)

ततस्संपूजितःपृष्ट्वा तांश्च सर्वाननामयं ।
प्रोवाच चोदनाधर्मः किमर्थं नानुवर्त्यते ॥ (4)

तऊचुर्नन्वयंधर्म श्चोदनाविहितो मुने ।
देवताराधनोपाय स्तपसाऽभीष्टसिद्धये ॥ (5)

वेदेऽस्तिसंहितारौद्रीवाच्या रुद्रश्चदेवता ।
सान्निध्यकरणेप्यस्मिन् विहितःकाल्पिकोविधिः । (6)

इत्युक्तोपि परंभावं जिज्ञासूःप्रहसन्प्रभुः ।
तानाह मिथ्याज्ञानं वश्शब्दमात्रं हि देवता ॥ (7)

शब्देतरत्वे युगपत् भिन्नदेशेषु यष्टृषु ।
नसा प्रयाति सान्निध्यं मूर्त्तत्वादस्मदादिवत्॥ (8)

इत्यनीशवचोवारिवेलानुन्नोब्धिनेवसः ।
शक्रेण नचचालैषां धीशैलस्सारगौरवात् ॥ (9)

नजातुदेवतामूर्त्तिरस्मदादिशरीरवत् ।
विशिष्टैश्वर्यसंपन्ना साऽतो नैतन्निदर्शनं ॥ (10)

अथास्त्वेवं घटेन्याय इशब्दत्वादिंद्रशब्दवत् ।
नादत्तेःघटशब्दोव श्चंद्रशब्दो न राजते ॥ (11)

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[2] My friend Mr. V. V. Ramanan, one of the contributors to this journal, informs me that Prof. Seshagiri Sastriar has been collecting the Agamas for the last four years or so, for the Government Manuscript Library. It is to be hoped that a gentleman of such critical acumen as the Sastriar, will do something at least to clear up this question, sparing some time from his other more important researches.

इतिवादानुषङ्गेण हरशंसाप्रहर्षितान् ।
साश्रुगद्गदवाचस्तान्वीक्ष्य प्रीतोभवद्धरिः ॥ (12)
स्वंरूपं दर्शयामास वज्री देवःशतक्रतुः ।
तरुणादित्यसंकाशं स्तूयमानं मरुत्गणैः ॥ (13)
ते तमृग्भिर्यजुर्भिश्च सामभिश्च स्तुवन्नताः ।
सोऽब्रवीदुच्यतांकामो जगत्सुप्रवरोहि यः ॥ (14)
ते वव्रिरे शिवज्ञानं श्रूयतामिति सोऽब्रवीत् ।
किंत्वेकोस्तु ममप्रष्टा निखिलश्रोतृसंमतः ॥ (15)
अथतेषां भरद्वाजो भगवानग्रणीरभूत् ।
वाग्मि प्रगल्भःपप्रच्छ न्यायतस्सुरपूजितः ॥ (16)
कथं महेश्वरादेतदागतं ज्ञानमुत्तमं ।
किंच चेतसि संस्थाप्य निर्ममे भगवानिदं ॥ (17)
सृष्टिकाले महेशानः पुरुषार्थप्रसिद्धये ।
विधत्ते विमलंज्ञानं पंचस्रोतोऽभिलक्षितं ॥ (18)
तद्भक्तिवाचकव्रातवाच्यानष्टौ महेश्वरान् ।
सप्तकोटिप्रसंख्यातान्मंत्रांश्च परमेध्वनि ॥ (19)
अष्टादशाधिकञ्चान्य च्छतं मायाधिकारिणां ।
मंत्रेश्वराणां मूर्धाध्वस्थितेसोपमतेजसां ॥ (20)
तेषुव्यक्तस्सभगवानिदं योग्येषुसिद्धये ।
प्रकाशयत्यतोन्येषु योर्थस्समुपपद्यते ॥ (21)
शिवोद्गीर्णमिदंज्ञानं मंत्रमंत्रेश्वरेश्वरैः ।
कामदत्वात्कामिकोति प्रगीतं बहुविस्तरं ॥ (22)
तेभ्योवगत्य दृक्ज्योतिज्वालालीढस्मरद्रुमः ।
ददावुमापतिर्मह्यं सहस्रैर्भवसंमितैः ॥ (23)
तत्रापि विस्तरं हित्वा सूत्रैस्साराथवाचकैः ।
वक्ष्ये निराकुलं ज्ञानं तदुक्तैरेव भूयसा ॥ (24)

## CHAPTER I.

### INTRODUCTORY.

After obeisance to the great Lord and to Bharadvaja, listen, O virtuous men, to this wisdom that has come down, through Indra, from Hara himself (1)

In Narayana's holy hermitage, did Bharadvaja and other twice-borns, Siva's image establish, and upon him contemplate with minds intently fixed. (2)

Indra, once, knowing them as full of faith, did the hermitage favour with his own presence, the semblance of an ascetic assuming. (3)

When he had been duly honoured by them, he enquired after the welfare of each, and asked them why they did not follow their prescribed *dharma*. (4)

Note.—The prescribed *dharma* is the performance of sacrifices inculcated by the Veda.

"Is it not, O Rishi" they replied, "performing the prescribed *dharma*, if we worship the Deity for the fulfilment of our ends" ? (5)

Note.—Indra is addressed as a Rishi, because he has come down in the guise of an ascetic.

"In the Veda, is the *sanhita* portion which appertains to Rudra and the presiding deity of this is Rudra himself. Even the duties enjoined by the *Kàlpa* are intended solely that proximity to him may be attained." (6)

Note.—The idea in this Sloka is that the Sanhita portion of the Veda is an *ansa* or portion of Rudra, and that its object is the propitiation of Rudra. The word used for propitiation is *sànnidhya* which means close vicinity, proximity. The sacrifice is supposed to bring the sacrificer into closer relations with the deity addressed. *Kalpa* is a collection of the sacrificial, household and moral duties of Brahmins, in the form of Sutras. Each *charana* or school of Vedic study has, in general, a separate collection of its own. It is divided into three parts; the first part comprising a lucid but succint account of Vedic sacrifice is called the *srauta sutra*; the second treating of traditional and household ceremonies, such as marriage, *upanayana*, etc., is called the *grihya* Sutra; the third comprising the general duties of man, both generally and as member of a particular class, is called the Dharma or Sámayácharika Sutra; the last mentioned duties are necessary requisites for enabling a man to act up to the rules prescribed in the first two divisions.

When they had given utterance to this highest truth, the Great-One smiled, and propounded to those searchers after wisdom, this false knowledge, thus: "Your Deity is but a name to us." (7)

Note.—Indra wants to draw out the Rishis by attacking their most cherished ideals, and so he denies the reality of God.

"If he were not a mere name (an unreality), but is an embodied being like any of us, how could he possibly be present (on your theory), at the same instant, at all the sacrifices performed in countries widely separated." (8)

Thus assailed by the dashing waves of these atheistic words, advancing from the ocean of Indra, the Rishi-intellect stood firm as a rock, firm on account of its innate strength. (9)

"The Deity's form, unlike our bodies, is, endowed with excellent lordly qualities, and it cannot for a moment be compared with these." (10)

* Note,—Here the Rishis begin their reply to Indra.

"If, as you assert, there is no reality corresponding to the word Indra, and if you are prepared to apply the same argument to a pot, because that also is a word, then you will have to say that the word *pot* carries water, and that the word *moon* shines, which they manifestly do not." (11)

Seeing them engaged in such discourse, enraptured in their praise of Hara, with tears in their eyes, and with utterance faltering, Hari (*i.e*, Indra) was pleased with them. (12)

Then He with the thunderbolt, Indra, manifested himself to them in his own form, radiant as the morning sun, with multitudes of celestials chanting his praise. (13)

Note.—One of the epithets applied here to Indra is *sata-kratu*, which has had a curious history. In the Veda, Indra is called so, because he is said to possess hundred powers or a hundred-fold might. When the meaning of *Kratu* became in later times to be 'a sacrifice,' the meaning of the compound was misunderstood as "one who has performed a hundred sacrifices; and a story was afterwards invented to make this epithet intelligible, viz., that the position of Indra is attainable by any person who can perform a hundred *asvamedha* sacrifices,

They bowed to him and sang *Rig*, *Yajus* and *Saman* hymns in his praise. Then Indra said "Tell me what you desire most, what you consider the most precious thing in all the worlds." (14)

They craved of him the knowledge of Siva (Siva-jnana) as a boon. And he replied, "You may hear it from me; but let only a single person be my questioner, one who would be acceptable to the minds of all of my hearers." (15)

Then the revered Bharadvaja, the profound, and highly respected of the learned, stood forward as their leader, and put him (Indra) suitable questions. (16)

"How did this highest wisdom come down from Mahesvara? What idea had the Lord in his mind when he established it?" (17)

For the fulfillment of the ends of human existence, the Lord bestowed this flawless (*nirmala*) wisdom, characterized by its five courses. (18)

Note.—Here Indra begins his reply, which continues down to the end of this Agama. The commentator explains that the *nirmala jnana* is the *Nada tattva* and the other is the *Sadasiva tattva*, which shines out in five directions, viz., the four quarters and the zenith.

He created, in the highest path, the eight Mahesvaras, to be described in the following verse as the objects of all Mantras and with them seven crores of Mantras also. (19)

Then he created the hundred and eighteen rulers within Maya, the Mantresvaras, equal in splendour to those standing in the highest path. (20)

Note.—"The highest path," the commentator explains it as the "*suddha marga*." "Those standing in the highest path" are the Mahesvaras or Vidyesvaras mentioned in the previous verse.

The Lord who is manifest within all these (Mahesvaras and Mantresvaras) proclaims this wisdom for the benefit of those who are competent for it; and for others, things that will suit them. (21)

This wisdom sprung from Siva has been proclaimed at great length by innumerable Mantresvaras, and has been called the Kamika, on account of its granting all desires. (22)

From them learning it, Umapathi, who with the fiery glance of his eye enveloped Kama (love) in flames, taught it to me in eleven thousand verses. (23)

Note.—*Bhava* is the name of the Rudras, who are eleven in number. So *bhava-sammitaih*=measured by the Rudras, *i.e.*, eleven thousands.

So abandoning the prolixity of the original teaching, I shall condense this stainless wisdom into Sutras pregnant with meaning, for the most part consisting of the original words themselves. (24)

M. Narayanaswami Aiyar.

## DID SANKARA WRITE A COMMENTARY ON THE SVETASVATARA UPANISHAD?

One noticeable feature in some recent discussions about South Indian chronology is the attempt made either to bring down Sankara to a very recent date, to put some of the South Indian Saints before him, both it seems to me on very insufficient grounds. The former attempt had always seemed to me the more untenable of the two; and as it was mainly based on the fact that numerous quotations were to be found from some of the Puranas (presumably modern according to Western scholars) in Sankara's Bhashya on the Svetasvatara Upanishad, I was led to examine the Bhashya itself. My first glance was enough to disclose to me a remarkable feature, the extraordinary length and number of the quotations, the *prasthavana* alone, sixteen pages in length, containing about thirteen pages in all of quotations, from such books as the Vishnudharma, the Linga, Brahma and Vishnu Puranas, and the Parasara Smriti. This by itself is such an unusual thing with Sankara, that I was led to doubt whether the Bhashya was really his. I was forced to leave this in abeyance, since Prof. Max Muller seems to have no doubt that it was really Sankara's work, from the way in which he refers to it in the preface to his translation of the Upanishad.[1] But recently, while turning over the pages of the Anandasrama edition of the Upanishad, I lighted upon the Sanskrit preface which usually contains nothing but a bare list of manuscripts consulted, and to my surprise I saw that the Anandasrama pandits also had come to the conclusion that the Bhashya was a forgery. As the facts upon which they base this opinion are scarcely known and as they are expressed in Sanskrit, I shall here give them together with a few more facts I was able to gather myself.

[1] *Sacred Books of the East.*—Upanishads, Vol. II. pp. xxxii, xi and 266.

The *first* reason as I said before is the length and numbers of the quotations from the Puranas. Sankara, as may be seen from his commentaries on the other Upanishads and on the Brahma Sutras, never quotes at any length from the Vedas even, and with the exception of the Gita and the Sanatsujatiya, very rarely indeed from the Puranas. But the more important fact is that he never quotes more than two lines or three at the most, whereas in the Bhashya in question, we have nearly three quarters of the *prasthavana* consisting only of quotations, and these mainly from the Puranas, which Sankara is always very chary of quoting.

The *second* point is (though it may not have very much weight by itself) that Anandagiri who from his habit of always following up Sankara with a commentary has been called an incarnation of Nandikeswara, while Sankara was made an incarnation of Siva, has not written a gloss upon this.

*Third.* Dhanapatisùri, the author of the commentary called *Dindima* on Vidyaranya's Sankaradigvijaya, when commenting upon the words उपनिष- दामयमुज्ज्वहार भाष्यम् enumerates only the commentaries on the ten Upanishads, beginning from the Isa and ending with the Brihadaranyaka, as Sankara's work. (Chap. VI. Sl. 61). And in the next Sloka Vidyaranya mentions only the commentaries on the Gita, Sanatsujatiya and the Nrisimha Tapini Upanishad. If Sankara *did* write a commentary on the Svetasvatara, it would be strange indeed if such a warm admirer and follower of his as Vidyaranya were to omit all mention of it.

*Fourth.* Narayana who seems to have written *Dipikas* on a large number of the Upanishads, always quotes from Sankara, wherever a commentary written by him is available on the text he is commenting upon. This may be readily seen from his *dipikas* on the ten principal Upanishads. But in his dipika on this Upanishad alone are there no quotations from the Bhashya as we have it.

*Fifth.* Moreover Narayana is in the habit of styling himself "*Sankaroktyupajívíná,*" 'one who lives by Sankara's words,' in the concluding sloka of his *dipikas,* whenever there is already a commentary by Sankara on his text. But in his *dipikas* on the Hamsa and other Upanishads, wherever there is *no* commentary by Sankara, he simply styles himself "*srutimátropajíviná,*" 'one who lives by the *sruti* alone.' And in the *dipika* to this Upanishad he only styles himself the latter way. There would be no reason for his departing from his usual course, if there were a commentary by Sankara.

*Sixth.* Still more cogent is the proof we get in another part of Narayana's dipika. When commenting upon Rik. 20 of the sixth Adhyaya, to support his interpretation that the verse inculcates the worship of God as superior to everything, he quotes Sankara's comment on Gita 18-66, where the present verse itself is cited by the latter.[2] Narayana need not have gone so far to find an authority for his opinion, if he had another at hand in the shape of a Bhashya by Sankara on the Svetasvatara.[3]

*Seventh.* The compact and vigorous style of Sankara is nowhere to be seen in the Bhashya. There is not in this the unity and closeness of thought which makes his style at once recognisable; it is a loose, incoherent mass, eked out into seeming fulness by its numerous quotations. There is no greater evidence of poverty of thought than this weaving in of quotations, and in this species of literary parasitism our Bhashya seems to be a masterpiece.

If we also take into consideration that in many places, views are advanced which are radically opposed to Sankara's,[4] we have, I think, a fine piece of cumulative evidence, if not indeed to disprove that Sankara was the author of the Bhashya, yet enough to throw a considerable amount of doubt on the accepted view. If what we have said is true, then a good deal of speculation lately indulged in, that many of the Puranas hitherto considered very modern are in reality much anterior to Sankara, must fall to the ground, since only in this Bhashya are any such quotations found.[5]

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2 Narayana's Dipika, p. 27. Anandasrama edition of the Svetasvatara.

Bhagavad Gita, Anandasrama edition, p. 524.

3 Here is a point which I may bring to the notice of our Saivite friends. There is an alternative reading "*Sivam*" for "*Devam*" which appears in the text. This reading is given by Vignanabhikshu also as an alternative. Prof. Max Muller is mistaken in saying that Sankarananda accepts only the latter reading. As a matter of fact he reads only "*Devam.*"

4 I have not the time nor the space to work out this point fully. I shall try and take it up at some future time. It would be better if any of our readers were to attempt it. The Upanishad itself is a pretty stiff thing to make out the relations of.

5 I do not mean to say that many of the Puranas are later than Sankara, and that the matter here set forth can in any way settle the vexed question of the age of the Puranas. The only service which the point mooted in this paper can do, will be to save inferences being drawn from the quotations in the supposed Sankara-Bhashya on the Svetasvatara, which would only envelop the main question as to the dates of the Puranas in more confusion and darkness. For instance there is a distinct account of Sankara in the Padma Purana, where he is said to be an incarnation of Siva, who appeared in this form to mislead people. But it could not on that account alone be contended that the whole Padma Purana is later than him. As is quite common in Sanskrit literature, the perhaps very small kernel, out of which has developed the huge superstructure of the Padma Purana in its present form, might reach back even to Vedic times. A rich harvest awaits any one who can verify the Puranic quotations in writers of ascertained date, by reference to the books now existing.

M. NARAYANASWAMI AIYAR.

## CHAPTER VII.

### THE THIRD TAMIL ACADEMY.

### From about 1750 B.C. to 100 A.D.

### ITS EARLY HISTORY.

The third and the last famous Tamil academy was convened at Madura, our modern Madura, that stands on the southern bank of the river Vaigai. The Mârar, that is, the Pândiyan sovereigns, removed their metropolis from Kapâdapuram, after the extinction of that city by the deluge, to Madurâ. The Pânidyan kingdom was indeed the land of grace as it was in the eyes of the sage Mânikkavâchakar. The splendour of the city has been the theme of several classical works, such as பரிபாடல், மதுரைக்காஞ்சி, சிலப்பதிகாரம் and கல்லாடம். Many of the compositions of this Academy are still in existence, though several of them yet remain unprinted. The sessions of this literary bench continued, on the authority of Nakkîrar, for eighteen centuries and a half during the reigns of 49 sovereigns, the first of whom was lame as it appears from his name Mudattirumâran; the last king was Ughrapperuvaludi in whose time was composed the sacred Kural which may be styled as the universal national code.

There were 49 academical seats in which the Professors, sat while engaged in the investigation of Tamil Literature. Thus the number of Professors who, at any time during the sessions, presided over the college, was fortynine. The poets whose names are found in 'The Garland of Tiruvalluvar', were the Professors of the college during the last years of the academy when Tirukkural was brought before them for receiving the much-coveted recognition at their hands. Innumerable poets of different vocations flourished during this period. Scattered poems from their hand are collected in compilations known as எட்டுத்தொகை and பத்துப்பாட்டு. Works of guidance were Ahattiyam, Tolkâppiyam, Mâpurânam, Isainunukkam, Bhûtapurânam and Putiyanutpam.

The charm of the Tamil tongue has become a thing of the past for want of fit literary geniuses to wield its splendour; if considerable difficulty is experienced in trying to understand the beauties locked up in the classical works, such as Kalittohai and Pattuppâttu, it is needless to account for the dearth of literary geniuses in Tamil. The Tamil language was indeed a bug-bear to the Professors themselves during the closing years of this academy, as we shall see later on. In the eyes of Mânikkavâchakar, a Brahmin sage, the two most difficult studies that bring physical weakness to the student were Tamil and Music. Further the importance of Tamil Literature is emphasised by sages such as Tirumûlar, Jñânasambandhar, Appar and Sundarar the last of whom speaks highly of the Tamil proficiency of the child sage Jñânasambandhar. It is impossible to give any connected account of the working of the academy especially at its beginning.

The sessions undoubtedly should have begun before the Great War enshrined in the Mahâbhârata, as one of the poets of this period whose poem is found in Puranânûru, a compilation of this academy, extols the munificence of the Chola sovereign who entertained the Pândavas and the Kauravas during the War which lasted for eighteen days.

The study of Sangam works lays bare the fact that in times of remote antiquity flourished Karaikkal Ammaiyâr, the Demon Devotee and Poetess, whose career thrills the reader with religious awe; Kannappar, the Huntsman, who plucked an eye of his to stop the bleeding in one of the eyes of a Sivalingam; Chandêsvara, the Brahmin cowherd, who did not consider it a sin to cut off the feet of his impious father when the latter sacrilegiously interfered with the full-hearted devotion of his child whom God Siva condescended to adopt as his beloved son after the child lost its terrestrial father; Sâkkiyar, the Buddhist, who in his heart of hearts was a Saiva and threw stones at a Sivalingam without fail everyday before dinner and obtained salvation by such a devotional service; Kocchenkannar, the renowned Chola Emperor; Mûrti Nâyanar, a shepherd, who when prevented from buying sandlewood rubbed his elbow on a Sandle-Stone till it ran blood and thereby acquired divine grace; all flourished about the beginning of this period or some a little earlier. The histories of these saints can be seen in the Periyapurânam of Sekkilâr, a work of rare importance in Tamil. As the Demon Saint, Karaikkal Ammayar, was a poetess as well, we begin to delineate her career.

## CHAPTER VIII.

### KA'RAIKKA'L AMMAIYA'R.

Kâraikkâl Ammaiyâr whose real name was Punitavatiyâr was a well educated Saiva lady of the merchant class. Her father whose only daughter she was, gave her in marriage to a man of the same caste, and the young pair lived at his own residence,

at Kâraikkâl. The young husband looked after the trade affairs. On a certain day, he was presented with two choice mangoes of high value by a person who came to him on business. He sent the mangoes to his wife. Just then there came to the lady a man whose hair was silvered over with age with apparent signs of great hunger. His plight enhanced by his sincere love to God moved the heart of the lady who was naturally of a tender bent of mind. The dinner was not, however, quite ready and the hungry guest could not be made to wait any longer. So the lady served him with cooked rice which was the only preparation ready and also with one of the sweet fruits. The old man had a hearty dinner, and thanked the lady and went away. The husband who came home shortly after, was served with the remaining fruit while at dinner. As the fruit had a highly relishing taste, he anxiously asked his wife to serve him with the other fruit also. Not knowing what to do she went inside as though to fetch the fruit and sincerely prayed to God for a fruit. Divine grace surely dawned on her and her request was complied with, and the devout lady placed the fruit on the leaf. The unusually sweet and indescribable taste of the fruit roused a sort of suspicion in the man's mind who, then, requested her to explain without reserve the real origin of the fruit. The devout dame, who could not hide anything from her wedded husband, explained the secret origin of the fruit. The husband who was astonished at her account of the fruit went to the length of pressing her to fetch one more similar fruit by divine favour to prove her veracity. This also she undertook to do and Siva in her critical moments shewed His Divine grace again and a fruit similar to the last appeared in her hands which, however, on being presented to her husband mysteriously disappeared from his hands. Reverential dread for his wife immediately got an upper hand in his mind and the man began to consider her as a celestial being too high to be his wife and waited for an opportunity to separate himself from her. On the pretext of making a sea-voyage on trade-business, he left Kâraikkâl and resided at Negapatam marrying a new wife. He was blessed with a female child to whom in honor of his previous wife, he conferred the name Punitavati.

The relatives of the forsaken lady on learning that her husband was at Negapatam conducted the lady to his house and presented her to him. The husband at once got trembled and went inside and brought his wife and his child and all three prostrated at the feet of the Divine Lady. He explained to the bewildered relatives the mysterious dignity of the dame and asked all of them to do her homage. Being made husbandless, the Divine Lady thought that her beautiful form would be a hindrance to her devotion by attracting lusty eyes upon her and so she applied fervently to God, whose favour was always within her easy reach, to deprive her of the charming form and present her with the skeleton form of a demon. To the astounding admiration of her relatives, she shook off her flesh-bundle and became a demon through the grace of Siva; her bewildered relatives witnessed this miracle and sent down streams of tears. She began to compose verses of adoration on Siva styling herself as 'the Demon of Karaikkal.' She is said to have travelled to the sacred Kailasam with this form and on reaching the Holy Mount, she ascended the steps by walking on her head. God was exceedingly pleased with her unbounded and unparalleled devotion and condescended to style her as 'Ammai' that is 'mother.' She is considered immortal and is supposed to witness for ever the Divine Dance of Siva at Tiruvâlankâdu a Saiva Shrine some miles from Madras.

She is one of the sixty-three canonised Saiva saints whose names are immortalised in the Versified List of Devotees furnished by the sage Sundarar and known as the திருத்தொண்டத்தொகை. She styles herself as காரைக்காற்பேய் (the Demon of Karikkal); in a certain place she says that she is one of the Demons (பூதகணம்) who surround Siva.

Her history, from its very nature, dazzles our understanding; but 'facts are stubborn things' and 'there are more things in heaven and earth than are dreamt of in our little philosophy.'

Her literary productions are all adoratory, being encomiums on God's (Siva's) glory. These are, திருவாலங்காட்டு மூத்ததிருப்பதிகம், திருவிரட்டை மணிமாலை, and அற்புதத்திருவந்தாதி. Her hymns are known as மூத்ததேவாரம் as they are more ancient than the Devaram hymns of Jñânasambandhar, Appar and Sundarar who flourished several centuries later. Her poems depict immense love to God and several of the stanzas describe the form of Siva as the Demon Devotee actually enjoyed the sight of the Divine Dance at Tiruvâlankâdu. There is also some lovely humour which is much found in her அற்புதத்

திருவந்தாதி. We subjoin a few selections from her works :—

1. ஈசனவனல்லா தில்லையெனநினைந்து
கூசி மனத்தகத்துக் கொண்டிருந்து — பேசி
மறவாது வாழ்வாரை மண்ணுலகத் தென்றும்
பிறவாது காக்கும் பிரான்.

[The Lord eternally frees from birth on earth, those who consider that nothing transpires without His grace and thus with much humility speak His glory and lead a life without forgetting Him even for a moment.]

2. இனியோ நாமுய்ந்தோ மிறைவனருள் சேர்ந்தோம்
இனியோ ரிடரில்லோ நெஞ்சே — யினியோர்
வினைக்கடலை யாக்குவிக்கு மீளாப் பிறவிக்
கனைக்கடலை நீந்தினோஞ் சாண்.

3. கொம்பினையோர் பாகத்துக் கொண்ட குழகன்றன்
அம்பவள மேனி யதுமுன்னஞ் — செம்பொன்
அணிவரையே போலும் பொடியணிந்தால் வெள்ளி
மணிவரையே போலு மறித்து.

4. அடிபேரிற் பாதாளம் பேரு மடிகள்
முடிபேரின் மாமுகடு பேரும் — கடக
மறிந்தாடு கைபேரில் வான்றிசைகள் பேரும்
அறிந்தாடு மாற்றா தரங்கு.

(This describes the gigantic nature of the Divine Dance.)

## Chapter IX.

### Tirumu'lar.

The Saiva religion is the most ancient creed of India and especially of Southern India. The fame of the important Saiva sages of the *Kaliyugam* is immortalised by Saint Sundarar of the ninth century. The number of individual devotees who attained the feet of Siva is 63; eight of these were Tamil poets as well. These were,

1. *Kàraikkàl Ammaiyàr* of whom we have already given some account.

2. *Tirumûlar* whose career we are to sketch in this chapter.

3. *Appar* one of the Saiva reformers.

4. *Tirujñānasambandhar* another Saiva reformer and the most distinguished among the saints for precocious wisdom and grace.

5. *Aiyadihal Kâdavarkôn* a famous Pallava king and saint.

6. *Cheramân Perumâl* a Chera king and colleague of Saint Sundarar.

7. *Kâriyâr*

8. *Saint Sundarar.*

All these but the first two lived subsequently to the *Sangam*.

It is impossible to settle the times of *yogis* of whom Tirumûlar was one; but there can be scarcely any doubt of their extreme antiquity. There are eighteen *yogis* of Tamil celebrity and these should have been living in ancient times. Tirumûlar and Idaikkâdar rank very high as poets; we give them a place about the beginning of the Third sangam, though their protracted Yogic career brings them to be contemporaries of Tiruvalluvar who flourished about the last years of the academy.

Tirumûlar whose original name is unknown was a Yogic sage of the North. Bent upon paying a visit to Agastya at his residence the Mount Potigai, the sage was making a tour towards the Southern India. After worshipping several Saiva shrines on his way he came to Tiruvavadutnrai and resided at the shrine for some days. On leaving the spot he found the dead body of a shepherd by the name of Mûlan, surrounded by a thick crowd of pitying cows which licked the corpse. The pitiable attitude of the cows which are considered to be the most sacred of animals, touched the heart of the *yogi*, who at once entered the corpse and thrilled it with life to the great joy of the cows, preserving his own flesh-coat in a pit in a tree. He conducted the cows to their respective houses and came back to the tree in search of his body. To his great disappointment, he could not find his body; nor was this all; the wife of the dead Mûlan approached the sage who was in her husband's bodily garb, with amorous intention. He showed aversion towards the lady. She was ,however, comforted by her relatives and the sage was allowed to pursue his devotion undisturbed. Ever since this metamorphosis, he was known as Tirumûlar.

This eminent man sat in contemplation for an enormous period, 3000 years, and at the expiry of each year gave out a stanza; and thus when he got out of *Samâdhi*, there were 3000 Stanzas on divine philosophy, the whole collection of which is known as *Tirumantram*. This forms the Tenth Book of the Saiva Bible. The *Tirumantram* contains as it were the essence of the Saiva A'gamas. The collection is noted for the lofty ideals of religion it preaches. We subjoin a few of the verses to serve as specimen,—

1. அன்புஞ் சிவமு மிரண்டென்ப ரறிவிலார்
அன்பே சிவமா வ தியாரு மறிந்திலார்

அன்பே சிவமாவ தியாரு மறிந்தபின்
அன்பே சிவமா யமர்ந்திருப் பாரே.

[The ignorant say that Love and God are different; few know that Love and God are one and the same; if all know that Love and God are one and the same, they will melt with Love and ever enjoy beatitude].

This stanza preaches the highest divine philosophy; there is no other road to beatitude but sincere Love to Him. What that sincere Love is is described in the stanza subjoined.

2. என்பே விறகா யிறைச்சி யறுத்திட்டுப்
பொன்போற் கனலிற் பொரிய வறுப்பினும்
அன்போ டுருகி யகங்குழை வார்க்கன்றி
என்பொன் மணியினை யெய்தவொண் ணாதே.

Austerity, however severe it might be, does not indicate true Love; to attain God the heart should melt with Love.

3. யாவர்க்கு மாமிறை வர்க்கொரு பச்சிலை
யாவர்க்கு மாம்பசு விற்கொரு வாயுறை
யாவர்க்கு மாமுண்ணும் போதொரு கைப்பிடி
யாவர்க்கு மாம்பிறர்க் கின்னுரை தானே.

[It is within everybody's ability to sprinkle a few leaves on God; to give a handful of fodder to the cow; to part with a morsel of meals at dinner; and to speak kind words to every one.]

This stanza shews easy methods in religion and morals.

4. மரத்தை மறைத்தது மாமதயானை
மரத்தின் மறைந்தது மாமதயானை
பரத்தை மறைத்தது பார்முதற்பூதம்
பரத்தின் மறைந்தது பார்முதற்பூதம்.

This stanza describes the subtle relation between God and the Material World. To the materialist matter is the only entity; to the spiritualist God is the entity and matter is but a phenomenon.

In addition to திருமந்திரம், Tirumûlar is reputed to be the author of some treatises on medicine.

We shall proceed to sketch the career of the sage Idaikkâdar.

## Chapter X.

### Idaikka'dar.

Idaikkâdar was a *yogi* and was frequently moving in the society of the Professors of the Madura College. He is considered by some to be an incarnation of Vishnu just as Tiruvalluvar is considered to be an *avatâr* of Brahma. On a certain occasion, he wanted to have an interview with the Pândiya, probably Ughrapperuvaludi, to shew his literary prowess and get the admiration of the king. Through his friend Kapilar who was one of the prominent members of the academy he had an interview. But the king gave a cold reception and the irritation of the poet, according to *purânic* accounts, resulted in the evacuation of the God and the Goddess of the local shrine from Madura to a place some distance yonder north along with the Tamil academy. The wrath of the poet was subsequently appeased by the king and God Somasundara along with the academy came back to Madura.

He was a friend of Tiruvalluvar and accompanied the great dictator of morals on his way to the Madura Bench for getting recognition to his famous Kural. Idaikkâdar extemporised on the merits of Kural in a distich which runs thus,

கடுகைத் தொளைத்தேழ் கடலைப் புகட்டிக்
குறுகத் தரித்த குறள்.

Idaikkâdar contributed his mite towards the subjugation of the vanity of the Madura literati.

He was a great authority in Tamil; a grammar by the name of ஊசிமுறி is attributed to him. Amirtasâgarar the famous commentator on Kârihai, a beautiful and succinct treatise on Tamil Prosody, makes frequent references to the verses of Idaikkadar.

It is, to repeat again, a difficult task to give satisfactory accounts of *yogis*. The careers of *yogis* stand as stumbling blocks in the way of the chronology of Tamil poets.

பாம்பாட்டிச்சித்தர், அகப்பேய்ச்சித்தர் and several others are considered *yogis* of Tamil fame; their diction seem quite modern but that can be no reason to bring them down to the later times. In Tamil the literary dialect and the spoken dialect were always marked by a wide gulf of difference. These *siddhas* purposely condescended to write in the spoken dialect of the masses as their aim was but the education of the people and not to shew their literary eminence.

We shall proceed to give some account of the compilation, Puranânûru, as it is the source of much information about the poets, kings and patrons who flourished in the academical times.

## Chapter XI.

### Purana'nu'ru.

The Puranânûru, as its name implies, is a collection of 400 small poems on Public matter mostly state

affairs. The compilation is noted for its high historical value and the student of the history of Tamil literature will find it a rare bequeathment from the ancients about their social customs and manners. The Tamil public is much indebted to Mr. Swaminatha Aiyar, the Professor of Tamil Literature, Kumbakonam College, for his indefatigable labours in rescuing this rare record from oblivion and decay.

The careers of the important ancient Tamil kings, patrons and bards of the academical times furnished by this precious book will be dealt with subsequently. The importance of the collection lies in its authentic portraiture of the habits and customs of the Tamil race about two thousand years ago. Some of these important customs will be dealt with herein.

Hero-worship was in vogue; on the death of a prominent hero, a statue, not however remarkable for its finish, was cut out from a stone and implanted on the public way. The name and prowess of the hero were imprinted probably below; a *pandal* of cloth was raised over the statue and adorned with peacock-feathers and garlands. Sacrifices were also offered.

People of the mountain regions offered sacrifices to deities for timely rain and for stopping it when there was too much of it.

Kings and chieftains who died of illness instead of dying in the battle-field were laid on the grass (தர்ப்பை) and their chests were split with the sword, in order that they may enter 'the heaven of heroes.'

The fortifications of the enemies were levelled to the ground and ploughed with asses instead of oxen and wild seeds were sown over the soil. This is no doubt a barbarous revenge.

Corpses were burnt in most cases and sometimes buried in urns. These urns were known as *thâli* (தாழி) and sometimes as ஈமத்தாழி. Now and then burial-urns are met with under the soil near Tanjore and these are known as முதுமக்கட்டாழி. As the name signifies, men worn with long age, should have been confined in these mud pots, if we give credit to the popular belief. Protracted existence, which may be even 200 years of age, in the case of some abnormal human beings, stifles the play of the senses but life does not become extinct. The body shrinks and the man is but a heap of flesh without any locomotion and cravings. Such beings, it is said, are softly laid within big mud pots and are worshipped. So the popular belief goes. The urns mentioned in Puranânuru, do not however, seem to indicate such burials.

Kings used to lower their broad umbrellas on the approach of Saiva shrines.

The conch is blown at royal mansions at about the dawn of day to wake the kings from slumber.

Weapons were greased with oil and decorated with garlands.

The Tamils believed in the potency of Karma which follows the doer in the next birth to make him enjoy its fruits. Persons who disbelieved in Karma (வினைப்பயன்=the result or fruit of deed) were despised. Atheists were abhorred.

Women also were addicted to drink. The toddy pots were sunk under the soil or confined within the hollows of bamboo reeds to gain vigour.

Men of learning, though of humble origin were respected and adored by men of high caste. In fact caste was no barrier to the recognition of one's merits.

The kings used to conduct Holy sacrifices (யாகம்) for their good as well as the good of humanity. Such occasions were times of much holy rejoicing. Kings, lords, chieftains, Brahmins, minstrels and poets flocked on such occasions.

S. A. TIRUMALAIKOLUNDU PILLAY, B.A.

(*To be continued*).

## PADU-TAL.

1. Padu is not a sign of the passive voice. See Ilakkanakkottu pp. 44-6, 54-5. It is preferable to treat it always as an independent verb, meaning to fall, fall to, in, on, off, out &c., வலைப்படல், புறப்படல், துன்பப்படல் &c., mean to fall into. இன்திதாற்பட்டது (Chintâmani), படுவது (Kântam. Sinkamuka 23) are instances, in which padu means "to fall out"=to happen. இருக்கப்பட்டமனிதர்=men who happen to be. புலி பிடிக்கப்பட்ட நாய் is ambiguous. It means the dog which is used to catch, or be caught by, tigers. It is plain the passive sense is not in பட்ட, but is inherent in all active verbs; for புலி பிடித்த நாய் is equally ambiguous. மாடேறு தாளு மதி யேறு சென்னியும்=the feet that ride the bull and the head on which rides the moon=the moon-ridden head. So is அடிக்கப்பட்ட சாத்தன் ambiguous. But அடி பட்ட சாத்தன்=Sâttan on whom blows fell. இராப்பட=

night falling (*i. e.* at nightfall). நான் அடிபட்டேன் = அடிபட்ட நான் = I (am that) on whom blow fell, like பகடு நடந்த கூழ் which means "the food for which cattle has toiled" or அடிபடல் may be taken as one word, meaning. I am beaten, like the Latin vapulo. என்னில் or என்மேல் வெயில் படுகின்றது, நிழல் படுகின்றது = the sun falls on me, the shadow falls on me. In the same manner எற்பாடு should properly mean "light fall" *i. e.* sunrise.

2. Although there are hundreds of instances in which padu means "to come out", I do not remember one in which it is used in connexion with the sun in the sense of rising.

> இரவி பார்க்கிலேன்,
> முந்திப்படுவலென்பானெனப்பட்டான்
> (Râmâyanam, Uyuttakândam Piramat 87).
> சவிபடுவானம் (ib Sundara 182).
> எற்படு பொழுதி னிளநிலா முன்றில்,
> வீழ்பூஞ் சேக்கை மேலினி திருந்து (Silappadhikâram U'rkân. ll. 83 and 85).
> எற்பட வருதி (Kurinjippâttu l. 39).
> கதிர்பட (Chintâmani Kemasari 92), கதிர்பட்டது (ib Suramanjari 37).

In all these instances it is the sunset that is meant. But it is a question if எற்பாடு was ever used to express "sunrise", as it ought.

3. In distributing the natural day among the திணை (regions) Tolkâppiyar, following most probably the order fixed by Agastyar, lays down thus :—

"The evening for forest, night for mountain, வைகுறு விடியல் for field, எற்பாடு for sea coast and midday for desert."

4. On this rule there is much dispute among authors and commentators as to the meaning and application of வைகுறு விடியல் and எற்பாடு. I shall confine myself to that which concerns எற்பாடு, as the rest of the dispute is foreign to the subject in hand.

Nacchinârkkiniyar,* Nakkîrar the (supposed) commentator of Iraiyanâr Ahapporul (the supposed work of Siva), the Ilakkanavilakkam, and the Ahapporul vilakkam understand "sunset" by the phrase எற்பாடு. Sivajñâna Swâmi insists that it means "sunrise" and produces copious arguments to prove that it should mean so. He has, no doubt, the best of the argument, but he is unable to quote a single author who uses the phrase in the sense of "sunrise".

* It appears the writer here evinces prejudice and dogmatism.—*Ed.*

5. Paduttal, the causative from padal, means "to fall." ஆற்றுப்படுத்தல் = to make a man fall on the (right road) =, to introduce, to lead &c. மீன் படுத்தல் = to cause fish to fall into the nest = to catch fish ; being the causative of மீன் படல். In the Kalittohai we have கைப்படுக்கப்பட்டாய். In the Râmâyanam. Uttara. அக்கனைத் தரைப்படுத்து, சம்புமாலியைத் தரைப்படுத்தி, மன்னரைப் படுத்தினான். In the Kântam Sûran amaich. 115 உயிர்படுத்தல் ; Uyutta, second day 283 தானையைப் படுத்தல். In all places the root-idea of the word is plain.

6. From this idea we get படை (war) in which the nature of the principal act seems to lie in the letter ட். There are innumerable words of two and three letters ending in டி, டு or டை in all of which there is some act perceptible of a nature causing some inconvenience or hurt.

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## THE LETTER ஃ

1. The second rule in தொல். எழுத். நூன்மரபு is explained by Nachchinârkkiniyar thus :—

"The dependent letters are the short இ, short உ and the aspirate called the three-dotted letter. The aspirate is described as three dotted, in order to show that its shape is formed by three dots. Modern scribes however write it without the central dot. The author describes its shape, because it is unique and does not form syllables by taking a vowel after it as the other letters of the alphabet do. As this letter is designated as one formed of dots, it follows that the other letters of the alphabet are formed with lines."

2. Sivajñâna swâmi, as is usual with him, finds fault with this explanation (Virutti p. 27) and insists that the expression dotted-letter applies to the short இ and the short உ as well as to the aspirate : for, he says, anciently all short vowels were destinguished from their long sounds by placing a dot over them. But in* his commentary on the Nannûl, for I take it to be more his than Sankaranamacchivâyar's, he admits (எழுத். எழுத். 35 a rule taken over from தொல்) that the original shape of the aspirate was one of three dots and that it has subsequently undergone a change. Evidently the remark in the Virutti is an afterthought.

3. Under Nannûl எழுத். எழுத் 5, the Swâmi quotes the following Kural Venba of Valluvar,

* Here again has the writer sufficient proof for his statement ?—*Ed.*

அற்றால் அளவறிந் துண்க அஃதுடம்பு
பெற்றா னெடிதுய்க்கு மாறு,

As an instance where the aspirate is an உயிர் மெய், i. e. forming a syllable with a vowel after it. Here the aspirate உயிர்மெய் is "ha" forming the நிரை அசை "aha". Under the above cited rule 35, there is quoted a Kural venba which runs thus:—

விலஃஃகி வீங்கிருள் ஓட்டுமே மாதர்
இலஃஃகு முத்தி னினம்.

The double aspirates introduced before கி and கு are evidently intended to save the வெண்டளை. For விலகி and இலகு, being each a மா, require the second சீர் in each line to begin with a நிரை. But வீ and மு which begin the second சீர் are each a நேர். But நேர் can only come after a காய் or விளம். To make விலஃஃகி and இலஃஃகு a காய் or விளம், one of the two aspirates in each word should be pronounced a "ha", as வில ha ஃகி and இல ha ஃகி which are புளிமாங்காய் each, or விலஃ ha கி and இலஃ ha கி which are கருவிளம் each. It would not have been sufficient to introduce one ஃ only, for, இலஃகி and விலஃகி would still continue to be மா, as no reader would take a single ஃ as being anything but a consonant. The only remaining view that may be taken is to consider the வி and இ to be separated from the adjacent letter ல and to acquire the status of விட்டிசைத்தல். But the same end might have been attained by inserting an அ after each ல. Ancient poets however always thought that three consonants coming together would take the same time as was occupied in pronouncing one vowel. Be this as it may, there is no doubt ஃ is ha in the following instances.

வானுயர் தவத்தி னிற்கு மாகதன் யானே யல்ல
மேனகை வரினு நோக்கான் விண்ணவர் பகைஞர் தங்கள்
கோனிஃ துணரான போலுங் குறுகிநீ புணர்தி யென்று
ஞனதற் கிசைந்த வாறு நன்றெனெ நகைத்து நின்றாள்,

(Kânta. Daksh. Kayamuka utpatti 21)

ஆசறுதெ ஞுதிசை யாளுமிறை யெண்ணில்,
பாசமொடு நின்றதொரு பான்மையஃ தன்றேல்,
வாசவனு மாகமிசை மாலிகையு மாமால்,
வீசுபழு மாமரவி லங்கலுமவ் வீழும் (ib 188)

The scansion is 3 விளங்காய் and a தேமா,

கண்ணெனப் படுவ மூன்று காவலர் கல்வி காமர்
விண்ணினைச் சுழல வோடும் வெய்யவ னென்னும் பேரா
ரெண்ணினுட் டலைக்கண் வைத்த கண்ணஃ தில்லை யாயின்
மண்ணினுக் கிருளை நீக்கும் வகைபிறி தில்லை மன்னா.

(Chintâmani. Mantirasâlai 30)

The scansion is விளம். மா. தேமா. விளம். மா. தேமா.

Now, having an undoubted ha in the language, I see no reason why we should not regularly form ஃா, ஃி, ஃீ, &c., with ஃ for the last letter of the series. We feel their want in our intercourse with foreign nations an intercourse which must last till the end of time. And I would go farther and say that the time has arrived that scholars and governments should seriously think of introducing new characters into the Roman and native alphabets, in order to render transliteration easy from one language into another. There is hardly a native language that can spell the Queen's name without mutilating it. What a shame!

I am aware that I shall be met by the ready reply that it was not usual for nations to enlarge their alpahets for the sake of adopting foreign words. But it must be remembered that we are living in a progressive age and that what was sufficient for other nations is not sufficient for us. Language using the Roman charactors are so prevalent in all parts of the civilized world that it is necessary that they should be made competent to express all the shades of sound that are known to all the other languages with which they come in daily contact. It will, of course, be optional to scholars to master only such additional letters as may be necessary for the foreign languages which they may have occasion to study. An accomplished European scholar is more often restrained by the uncouthness of the alphabetical systems of foreign languages from acquiring them than by any idiomatic difficulties that exist in them.

C. Brito.

## THE PROBLEM OF EVIL—NO. V.

:o:

28. The world looks on prosperity as "good" and adversity as "evil," but if properly viewed, the one leads into the other, and even, the reverse may be the case. If "*dolce far niente*," *i.e.*, it is *sweet* to be doing nothing, labour is *bitter*, but sweet do-nothingers will find that to be such occupation as to be placed in a dungeon, from which even such a mind would busy itself with schemes of escape. To be lazy is to be dead. "Labour" is the source of all the good in the world; *labor ipse voluptas*, *i.e.*, labour itself a pleasure, an antidote to *dolce et niente*. While laziness brings in adversity, labour brings in prosperity. In the famous Sanskrit Book, *naishadha-kâvya*, it is said that prosperity ill-used is

really adversity, " సంపదోవిపదఏవవిమృష్టాః " and vice versa, adversity well-used is really prosperity. The great philosopher Francis Bacon lay down the wisdom culled from the experiences of the world, that:—

(1) "Good things which belong to prosperity are to be *wished*, but the good things that belong to adversity are to be *admired*."

(2) "Certainly, if miracles be the command over nature, they appear most in adversity."

(3) "The virtue of prosperity is temperance, the virtue of adversity is fortitude."

(4) "Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes."

(5) "We see in needleworks and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground." And,

(6) "Prosperity doth best discover vice, but adversity doth best discover virtue."

29. Curiously enough in the Aryan account of the Churning of the Ocean, the *Gods* on one side, and the *demons* (*Daityas*) on the other churn the Mountain Meru; that amongst the products from the vast milk-ocean there were both *Amritam* (nectar), as well as *visham* (poison).

జగృహుశ్చవిషంనాగాః ॥ (*Vishnu Purana*. 1-9-97.)

బిభ్రత్కమండలుం పూర్ణ మమృతస్యస సముత్థితః - Do. 1-9-98.

and what is more curious, not only *Lakshmi* (prosperity) was born, but *Jyeshtha* or *Alakshmi* the goddess of misfortune; who is born besides *elder* to her Sister prosperity (*vide Uttara Khanda of the Padma Purâna*). This allegory to fraught with much meaning to metaphysicians, who if westerns, will receive also with surprise that "light" came out of "darkness." Is not sun a dark body? Where was light, before you lit the match?

30. Excess of pleasure becomes positive pain, and excessive pain, if experience does not warrant us as readily to posit, becomes pleasure, becomes at least unpainful. In this way, a state such as that of sound sleep which is neither a pleasure over a pain experience, may be postulated as positive pleasure, nay, more than pleasure, if gauged by the agreeable fresh feelings of one who awakes from after a sound sleep. Herbert Spencer in his Psychology says we have, indeed, occasional allusion to states in which "joy is almost pain," showing a perceived approach to this effect of excess. We have heard of deaths from excessive joy, as well as from excessive pain, deaths we have heard instances of, resulting from a big fortune suddenly falling to the lot of a poor man, and sudden reverses of fortune on a well-to-do-man, producing a shock.

31. Pleasure derived by means of any of the ten perceptive as well as active organs with which we are endowed, if persisted in long enough, loses zest and passes a limit beyond which disagreeable feeling supervenes called pain. Herbert Spencer's lines on this subject are to the point:— 'If I hear a sound of beautiful quality, an agreeable state of consciousness is produced; but if this sound is unceasing or perpetually repeated, the state of consciousness loses its agreeableness without otherwise changing. A glow of delight accompanies the sight of a fine colour; but after having the colour before the eyes for a long time there remains only the consciousness of its quality—the delight is gone. Similarly, if I go on tasting something sweet, there comes a time when the gratification ends, though the sense of sweetness continues. Doubtless the sense of sweetness itself eventually becomes deadened; but the gratification gives place to nausea before this happens.' When we sit down with an appetite to our meals, there is a gusto, which gradually ceases; and when we have no craving for food, when we are sick for example, the very sight of it even produces disgust. If I go to a party in a room scented with sweet-smelling odours and flowers and foliage, from an odourless outside atmosphere, the first sniff of the perfumed air from within produces such exhilaration upon the nerves, that the consciousness after gradually waning, invests my *exit* after remaining in the crowded room for sometime, with a refreshing exhilaration from the soothing outside breeze. How often have we not heard of head-aches in rooms impregnated with high scents, and the Indian ladies often complain of it of the strong-scented "champaka" flower which they are accustomed to wear in their hair. As an experience of extremes, you might have felt a freezing sensation by unknowingly dipping your finger in scaldingly hot water; and a burning (biting) sensation in extremely cold water. The Prince of Wales is said to have once been made by a scientist to dip his finger in a seething mass of lead (?) and not experiencing any warmth. Diseased people writhing in agony relapse into sleep, such that will not come usually to healthy persons, and even a complete forgetfulness of self, the unconsciousness, the coma. Death may thus well be called a cessation of all pain, the great Doctor who cures all maladies.

"Till Dr. Mors his visit make
To question you with quiet craft
And smiling says you'd better take
His draught."

It was Epicures that taught that "life has no more evil for him who has made up his mind that it is no evil not to live."

32. Thus, persistence in one consciousness is not only impossible, but any attempt made therefor is attended

with disagreeableness. "The human mind, 'said Luther,' is like a drunkard on horseback, prop it on one side, and it falls on the other."

Lord Lytton in his 'Strange Story' says: "that which is mercy to myriads may seem hard to the one; and that which seems hard to the one in the pang of a moment, may be mercy when viewed by the eye that looks on through eternity"—In other words, what may appear as evil to our narrow view may produce lasting beneficial results, and what may appear as pleasure may bring about permanent injury; and that what appears crooked to our limited view may be straight; and what is actually parallel, to our perspective (therefore defective or deceptive) sight seems inclined. Let us take inspiration then from on High, and cultivate implicit trust in the vast soul-soothing ancient spiritual lore handed down from sage to sage unaltered in sense or import.

33. The Divine Bhagavadgîta, into which we wish the reader to get an insight, formulating 3 kinds of pleasures, bears on our subject:—

"సుఖంత్విదానీంత్రివిధం శృణుమేభరతర్షభ"

*Adhyaya* XVIII. 35½.

"Hear further, chief of Bharatas! from me
The threefold kinds of Pleasure which there be.

"అభ్యాసాద్రమతేయత్ర దుఃఖాంతంచనిగచ్ఛతి"

Do. XVIII. 36.

"Wherein who rolls assiduously thence
Travels in sorrow unto the bitter end."

The above stanza is introductory to the three kinds of pleasure to be next defined. The introductory however shows plainly that what to the ordinary world is acceptable as pleasure is but sorrow, for, the former, whatever other qualification it might possess, has that inevitable qualification, *viz,* transiency, and hence is to be classed under sorrow.

"యత్తదగ్రేవిషమివ పరిణామేఽమృతోపమం ।
తత్సుఖంసాత్త్వికంప్రోక్త మాత్మబుద్ధిప్రసాదజం॥"

XVIII. 37.

"That which at start like poison may appear,
But proves nectar in results final; 'tis said,
Is pleasure, *Satva* type, connoting soul
Enjoying it in conscience 'part from sense."

"విషయేంద్రియసంయోగా ద్యత్తదగ్రేఽమృతోపమం ।
పరిణామేవిషమివ తత్సుఖంరాజసంస్మృతం॥"

XVIII. 38.

"At first what seems as sweet and thus desir'd
Proceeding from contact of sense with object,
That pleasure which in end is kin to bitter,
Pronounced is of type named *Rajas.*

"యదగ్రేచానుబంధేచ సుఖంమోహనమాత్మనః ।
నిద్రాలస్యప్రమాదోత్థం తత్తామసముదాహృతం॥"

XVIII.

"That pleasure which so termed soul-captivating
At first, and all the time 'tis endured,
Begetting sleep and sloth and disaster,
Is cited as of type be styled *Tamas.*"

Therefore,

"గుణానేతాన్ అతీత్యత్రీన్ * * * ",

Bh. Gita. XIV. 20.

"Having crossed these 3 qualities."

or. "గుణత్రయమయంహ్యేత తద్బ్రహ్మన్ శక్తిత్రయంమహత్"
యోఽతియాతిసయాత్యేవ * * "

*Vishnu Purana.* I. 7. 47.

"This is composed, Oh Brahman, of the 3 qualities, which are the 3 giant forces of nature; and he who mounts them, is he who is above the plane of sense, and has therefore passed into a region and a mode of life and experience, inexpressible in terms of the mundane existence, and ineffablei nasmuch as no disquisition between good and bad is there admissible."

34. This interesting paper on evil opened with the statement that it is impossible to take any one thing from the 3 ms, material, mental, and moral, and put it down as *absolutely* evil. J. H. Kellogg M. D. in his "Man, the Masterpiece," heads a paragraph "Pain, a Blessing." This is the optimistic view it has been the purpose of this paper, in various ways to present to the reader, Dr. Kellogg says "when we violate a physical law, nature warns us that we must cease wrong doing, and mend our ways. If we might thrust any portion of the body into a fire without being burned, how long would we be likely to escape serious injury from this destructive agent, as the result either of neglect or carelessness? If we need the first hints of warning nature gives us, we may be protected from the grave injuries which often result from neglecting her warnings; but if we ignore the friendly warning of danger which nature gives whenever we go astray from the path of physical rectitude, in the form of pain, discomfort, or other unpleasant symptoms, nature after a time ceases to enter protest against the abuse to which she is subjected, leaving the body practically defenceless against the enemies of life and health with which it is surrounded."

Physically; morally, "The dire consequences of sin are as much the result of the infraction of the principles which are the natural out-growth of man's moral constitution, as the pain which follows the exposure of the flesh to mechanical violence, or the action of a chemical agent, is the result of the violation of those laws which

relate to his physical constitution, and which governs the relations of his body to external things."

The Saints even courted pain. About this extraordinary portion of humanity we shall have a great deal to say, but for the present it is enough, in connection with the subject of this paper, to say in the words of Herbert Spencer "And the half-awoved beliefs very commonly to be met with, that painful actions are beneficial and pleasurable actions detrimental, has been, and still is, upheld by creeds which present for the worship of men a Being who is supposed to be displeased with them if they seek gratifications, and to be propitiated by gratituous self-denials and even by self-tortures."

35. In our own world, we have ideals of justice, ideals of repentance, and ideals of mercy—we see man judging man, and dispensing punishment. Question, the object? To convince the punished that the act for which he was found fault with was a wrong act, and the suffering was intended to convince him of this, so that he may not (1) repeat that act, and (2) become reformed, or in other words become a cleansed man, so that what the evil-doer looks upon his punishment as evil, is really an act of mercy looked at from the point of view of the ultimate good effects, *i. e.* looking back from the result. We are sojourners on earth, each with an environment, influencing him for happiness or misery,—and with yet a free-will to act in accordance or in harmony with ethical laws established by ages of experience as good for mankind. We so often suffer, and an astonished soul seeks for an explanation, and fails to find it within the small compass of a single birth. It doubts that there could possibly be a God of mercy. An analogy here would be useful, that of a troublesome Child who has got sick, will not take medicine, and looks upon its mother or the docter, say, as his bitterest enemy and tormentor. This is the child's view, but the position of its *enemies* (?) is diametrically opposite. They would much against the will of the recalcitrant child, force the medicine down its little throat. This is an act of mercy. Carrying this to the God-head, and considering that our little selves on earth are ignorant, blind and helpless, the trial which we are undergoing here—infinitessimally small, compared with eternity—is perhaps for our reparation and preparation to become fit for higher things. Is not so, education, and our school? Divine Mercy extended to Divine Love furnishes us with another explanation, and we beg our readers to listen to it, not with their intellects merely, but with their hearts. In misery here, we will imagine ourselves as chid or smitten by a merciful God. Instead of our fretting and feeling chafed, and turning back in revolt, we bow and bend with a weeping heart to Him, and tell Him that it must have pained Him and more to have had to, or been obliged to, beat his children than the pain felt bythem, and therefore we pray that the incident do make the reciprocal love all the warmer, we can see that really our submission is a transference to Him of the feeling of our pain and an eternal debt is laid on His love. Will not the embrace between man and his God be all the closer, will not the union between the Child and the Mother all the firmer?

Saint Bhattar has sung:—

పితేవత్వత్ప్రేయాన్ జననిపరిపూర్ణాగసిజనె - హితస్రోతోవృత్త్యా
భవతిచకదాచిత్ కలుషధీః ।
కిమేతన్నిర్దోషః కఇహజగతీత్వముచితైరుపాయైర్విస్మార్య స్వ
జనయసిమాతా తదసినః ॥

The first half of the stanza is to our point:—

"Oh, Divine Mother (symbol for the principle of Mercy co-existent with the principle of Justice), thy Lover our Father, rarely on an occasion is angered with his creatures who have become saturated in evil deeds, angered through His wish to be kind to them." Thus the trial we have is the outcome of his wrathful kindness, or kind wrathfulness, to connect us, and evolve the "good" out of "our compound" of ages.

36. There is still another view. Somehow, say, we are put to a test. Are we cowards to escape it or are our Souls strong and courageous enough to stand it? Like the University examination, take it. He who passes is the victor. So then be this thought our consolation for all the things which we *think* as evil. If the one day's examination decides you for life, then the infinitesimally small span of the test-life is easily bearable for it promises eternity.

ALKONDAVILLI G.

(*To be continued.*)

## LONGITUDE AND TIME AMONG THE HINDUS IN THE 12TH CENTURY A. D.

The earth revolves round its own axis. The time taken to complete a whole revolution is called a day. The day is then divided into 24 hours or into 60 *nadis* for convenience of transaction. For this purpose the sun may be taken as stationary. But it must be borne in mind, that in astronomical calculations, the relative motions of the heavenly bodies are all that are required, and the figures can be arrived at only by assuming the earth to be fixed and the sun to revolve round it. Therefore, whether we believe with Aryabhatta that the earth turns round its own axis, or with Bhaskara, that the sun goes a

daily round about the fixed earth, the basis of theoretical calculation being identical, there can be absolutely no difference in the results that are obtained.

The earth revolves from west to east, or apparently, the sun travels from east to west, as we are every day deluded to imagine. The sun will therefore be high overhead in the heavens at different places at different times. Thus if we take the time of a certain place, say Ceylon, to be the standard, different countries will have noon at different times according to that typical clock. And this difference of time at noon will continue to be constant for all other times of the day or the night also. Moreover if a place X is to the west of Y, then, because the earth turns from west to east, the sun will be overhead first at Y, and then only at X. Thus the time at X will always be less by a constant quantity than that at Y. On the other hand, for the same obvious reason, the time at Z, a place to the east of Y, will ever be in advance, by a fixed difference, of the time at the latter place.

The interval between two consecutive culminations of the sun is a day; for, in a day, the earth will have made a complete rotation. Now if we divide the circumference of the earth into 360 degrees of longitude, and the day into 24 hours or 1440 minutes, we see at once that for every one degree of longitude between two places, the difference in time will be about 4 minutes.

Let us take an illustration. Taking the longitude of Ceylon, according to modern atlases, to be about 80° E. and that of Japan to be nearly 140° E., the difference is 60 degrees and the time of day in the two places must vary by 240 minutes or 4 hours. If, therefore it is sunrise or about 7 A. M. in Ceylon, the time in Japan will simultaneously be 11 A. M. or about midday. Again, the longitude of New York and Washington in America being about 80° W., the latter place will be almost exactly below the feet of an astronomer in Ceylon, and the longitudes will differ by nearly 160 degrees, and the times of the two places by 640 minutes or nearly 11 hours. Therefore, it will be sunset at New York when it is day-dawn in Ceylon. Again, the longitude of Italy may be roughly taken to be 15° E., and differs from that of Ceylon by 65 degrees. The gap between the times at those two places is therefore approximately 260 degrees or nearly 4½ hours. Thus at sunrise in Ceylon, the time in that western land of classical fame will be about 1 or 2 A. M., or very nearly midnight.

What wonder then that a Hindu astronomer of the 12th century should have clearly intended much of what we have stated above, seeing especially that he worked with crude and rough materials on lines entirely different from those pursued by the modern professors of the West! I simply quote the stanza from Bhaskaracharya's Goladhyaya, and give what seems to me to be the true translation of the lines, leaving the reader to form whatever conception his fancy or his astonishment may warrant him to cherish:

लङ्कापुरेऽर्कस्य यदोदयः स्यात्
तदा दिनार्धं यमकोटिपुर्याम् ।
अधस्तदा सिद्धपुरेऽस्तकालो
स्याद्रोमके रात्रिदलं तदैव ॥

"When it is sunrise in Ceylon (Lanka), it will be midday in Japan (Yamikoti), sunset in America (Siddhapura) down below, and midnight in Italy (Romaka)."

S. VENKATARAMANAN.

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## MAGAZINES.

*Prabuddha Bhârata*: of August to hand. The number opens with 'Glimpses' which shows that God's incarnating Himself is not inconsistent with His infinitude. The second page is devoted as usual to the sayings of Rama Krishna. A visit to Kedar-Bashi is the next article which contains information of much use to pilgrims. A Palmyra Palm by Advaitin contains a sage's reflections on a palmyra palm. After marvelling at the surprising yieldingness of the palmyra tree as he recognised that not one part of all its vast growth but served a purpose, the sage turns to man and ends his reflection in the realisation of the divinity within himself. Don't-Touchism is a strong and reasonable protest against the popular attachment to caste-prejudices, and the subscription 'Twentieth Century' is very significant considering the progress of the age. The writer classifies men according to their gunas and suggests that one's guna may be taken as the standard more than anything else. For, 'Satva corresponds to spiritual magnetism, Rajas to animal and Tamas to terrestrial.' He is not also without support from Sanskrit books. A paragraph of his is, we think, worth quoting.

"Cooking, serving and taking food in company with others—the 'individuals' of the species eating, have been enjoined to be discriminated. The person who prepares and serves food, must not be

one, from whom the currents of cross-magnetism are likely to flow and charge and contaminate the food. So also in respect to the company with whom the food is eaten. Now, without entering into the worth or otherwise of this idea, we ask: Is this precaution taken in the choice of the cook, waiter, and company now-a-days? Is the belief consistent with the present practice? The cook and the writer are as a rule drawn from the most uncultivated and lowest section of the caste, ninety nine per cent of whom are immoral and Tâmasic in the worst sense of the terms. No thought is also taken or discrimination exercised in regard to the company at table (in the *pamkti*) if all of them happen to be of the same caste. But if a far pure and superior person of another caste cooks the food, or even does so much as to touch it, a Brahman cannot take it. He shall not also sit in the line. What is all this if not sheer and deliberate blindness? Where is the harm of eating at the same table (*pamkti*) with even a *pariah*, if he happens to be a pure and Sâtvic person? Some will say it is not usual for a *pariah* to be pure and Sâtvic. Well-Yes, nor is it usual for all Brâhmans to be pure and Sâtvic now-a-days. *Mind we are talking of the present alone.* Is it sane to grovel in a pit for eternity, if it happened to have furnished security at one time? Is it rational to move for all time in a groove which chanced to offer firm foothold sometime, centuries back? Do the members of the four castes now answer to the same definition of their respective distinctions as they did before?"

**The last four pages are devoted to reviews and news.**

**The Herald of the Golden Age**, the official journal of *The order of the Golden Age*, founded to proclaim a Message of Peace and Happiness, Health and Purity, Life and Power. This is an excellent monthly (Single copy-one penny) which does inestimable service in the way of preventing cruelty to animals in countries where vegetarianism and kindness to dumb creatures are popularly regarded as crimes. The August number contains many interesting things presented in a very vigorous language. A New Form of chivalry gives an idea of how the order of the Golden Age has determined to fulfil its aims. The Editorial Notes suggest to us some methods of helping the cause of the journal. It also contains 'a beautiful little sermon which some kind friend has sent me (the Editor). We must be in harmony with the beautiful and not at discord with the best within us. This is the message.

"Who is there that does not acknowledge that his own well-being consists, not exclusively in the absence of physical pain and the presence of the sources and conditions of physical pleasure, but also in the moral, spiritual, and emotional relations in which he finds himself with human beings, the animate and inanimate nature around him, and the all-embracing and all-pervading Spirit in whom we live and have our being?

The man who in advocating any line of supposed progress, finds himself attempting to benefit humanity by securing some degree of physical comfort at the expense of establishing a spiritual discord between man and his surroundings, should surely ask himself whether he is not misconceiving the essential conditions and objects of human action."

**Besides there are news which helps us to understand how the world advances towards the Golden Age. Mr. Reynold's thoughtful letter which describes the work done in New Zealand is of absorbing interest. He says in his closing para.**

"He is the world's saviour who invents a method or devises a means whereby millions of human beings may be put in possession of the means of life, for the great question with the mass of humanity is not what to do to each other, but how to live. The great question with the masses is not simply the moral law, and the higher code of nature, but what to feed their children with and I affirm that the destiny of any race will greatly depend upon what it feeds its people on. Fleshfoods demoralise and corrupt a nation. A mixed diet for a race, consisting of fruits, nuts, cereals and vegetable, elevate that race physically, mentally and morally."

'Six Month's Hard Labour' is a very instructive account of the life in prison-houses of London. The article deals minutely with everything that goes on in prisons—the hours of work, the supply of books, the general treatment of the prisoners etc. A comparison is also drawn between the British prisons on the one side and the United States prisons and the Continent prisons on the other. The Household Wisdom is a lesson on cookery.

We have also received, *The World's Advance-Thought and The Universal Republic*, *The Theosophical Review*, *The Universal Brotherhood Path*, *The Lamp*. *The New Century*, *The Brahmavadin*, *The Arya Bala Bodhini*, *The Prasnottara*, *The Astrological Magazine*, *the Upanishad Artha Deepika* and *the Jnana Bodhini*.

# EXTRACTS.

We extract the following from *The World's Advance Thought* and *The Universal Republic*:—

The most beautiful spiritual lives may often be those that the world despises, because they are not governed by society's laws. What the world calls "failures" may often be grand spiritual successes.

* * * * *

An internal Heavenly state always creates an external Heaven, wherever one may be, here or hereafter; an internal Hell always produces its like externally.

* * * * *

One person who practices love and good will towards his neighbors has done more for the growth of Truth than ten thousand who preach about it without the practice.

* * * * *

When we have so trained our spirit, mind and body that we can at any time still all internal and external inharmonies in our being, stilling even our every thought, we then stand in the Holy of Holies, and can wield a power undreamed of now.

* * * * *

Ornate ritual in the worship of God is, to say the least of it, bad taste. You cannot ornament God. "To gild refined gold, to paint the lily, to throw a perfume on the violet is wasteful and ridiculous excess."

* * * * *

The greatest illusion of the material mind is the illusion that the body is the self. This delusion is the basis of materialism, of the misery and madness of the world. People work and slave and trample, and crush and hurry and rush, they have no time to wear a pleasant spirit, to clothe themselves in a seamless garment of happiness. When they smile, it is a formality; when they laugh, it is the cracking of a thorn; when they cry, the sound of their mourning is drowned in the roar of the surf, as the black current of misery sweeps them down to the sea of destruction. They struggle and strive; they crush out all finer feelings and better impulses; they quench the spirit which calls with love to a nobler life.

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